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this

aue appertaining to the

Mystery, and of so great a

disposing our selues

vnto the same.

Together with an Appendix

touching the controuersie about

the holy Eucharist.

Also godly Meditations concerning

the Diuine Presence.

LONDON,

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TO THE *TWO VERTVOVS* and modeſt Gentlewomen, the now Lady VERNEY, and the Lady RODNEY, *Siſters, ſometimes attending* vpon the late Queen, in her Honourable Priuie Chamber.

THat deſire you haue, Right vertuous, to ſerue GOD *in Holineſſe of Life, and very towardly diſpoſition,*

euen from your tender yeares, so appliable to all goodnes (wherein you may waxe olde by the grace of God,) haue often moued me, to beseech him, who hath begun this good in you, to continue the same, euen vnto an aged and happy end. For, assuredly our religious Duties, and respectiue Deuotion to God is worth all the Worldes dignity beside; nay, without this, all the Dignity of this World is nothing worth.

Is not godlines the flower of all our actions? Yes verily, Do but trie mee

faith

(ſaith the Lord) *if I will not poure out a Bleſſing*, Mal.3.10. Hath hee not ſaid, *I will honour them that honour me*, 1 Sam.2. 30. Et diligentes me diligo, *And I loue them that loue me?* Pro.8.17.

To exerciſe this your Deuotionate duty vnto God, ſo often (and therefore often) as you prepare your ſelues vnto the bleſſed Sacrament of the Lords Supper, (that high Myſterie of humane ſaluation) I commend vnto you both, theſe Meditations heereafter following, in part, gathered out of the

ancient Fathers, and ſome late Reuerend Writers of this age, as Luc. Penel. and others, tranſlated, augmented, and brought to a method, I offer them (as a Teſtimony of my due regard towards you,) and preſent them vnto your ſober and gentle Patronage; wherein what is performed, you may haply, by obſeruing finde.

The occaſion firſt mouing me to gather ſomwhat tending to Deuotion vpon this ſubiect, I meane the true vſe of the moſt holy Sacrament, was the neceſſity I found of ſome good meanes

meanes to stirre vp at times beseeming, the best, and best disposed Deuotion of Christians towards the high mysterie they haue in hand. Witty discourses, in matter of Controuersie, now a long time, no lesse learned, then large wee haue had in our English tongue, about the holy Eucharist: but all this while wee haue not much extant, appertaining to the substance thereof, to wit, touching our Christian preparation vnto the same, & our Christian participation of the same.

In the old Law the Le-

uites *must be first sanctified, and then they were to sanctifie the people; the Priests prepared themselues, and others to celebrate the old Passeouer: but vnto this Passeouer, euery one withall prepares himself, for that euery one hath a soule to saue.*

God saith to the same people of Israel, when your children shal say to you; Quæ est ista Religio? Ex. 12. 16. *What meaneth this Religion? or what is this solemne obseruatiõ we keep? you shal say vnto them,* This is the lords Passouer, &c. *which*

as it had a memoriall of a great deliuerance paſt, ſo was it a moſt liuely Type, & figure of the true Paſſe-ouer that was to come, wherein the bloud of that moſt innocent Lambe of God, that tooke away the ſinnes of the world, was in loue, ſhed for the Redemption of vs all. And therefore of all in generall, may that of Ezekiah, 2 Chro. 30. 18. *be well inferred*; The Lord bee mercifull vnto them that prepare themſelues hereunto, &c

And to you both (Right Vertuous) I may properly apply

apply the ſame in particular, the Lord euermore bee mercifull vnto you, in preparing your whole hearts to keepe this Paſſeouer vnto the Lord your God; who of his infinite mercy, grant you a proſperous courſe of life, for the time preſent; and for the time to come, life euerlaſting.

Yours, in all

humble manner,

Chriſtopher Sutton.

THE PREFACE to the Christian *Reader.*

IN perusing the controuersies of these our times (good Christian Reader) with a minde desirous afterward to satisfie the moderate minded, on the contrary part, in some questions (wherein without question wee are mistaken, and are not according to right, rightly vnderstood) in perusing I say these controuersies, (to speake a plaine truth, as in

in the ſight of God,) I found many of them on both ſides, ſo full of inuectiue diſcourſes, as I was then ſorry to reade, and am now loath to mention. But amongſt other, entering into the controuerſie of the holy Euchariſt, mee thought I was entered into a tempeſtuous Sea of all contention: for there I ſaw moſt vnnatural bitternes amongſt Chriſtians; Schiſmes in the Church, Factions in Common Wealths, all toſſing & turmoiling about this ſacred myſtery, as is lamentable to conſider.

2. I beganne at firſt to admire the patience of God, to ſee this heauenly myſtery of humane ſaluation left vnto the world, by him who did redeeme the world, as a ſeale of

of mercy, as a pledge of pe[ace]
and loue betweene God and
man, to become by the con-
tentious humours of many, a
very ſubiect for al diſſention.

3. At the beholding hereof,
might not the Prophet Iere-
mie wiſh (did he liue) that he
had water enough, & that his
head were euen a fountain of
teares? *Ier.* 9. v. 1. Did the Son
of God inſtitute this moſt
Diuine ordinance to exerciſe
our ouer-running fantaſies,
and not rather to nouriſh
and grace our poore redee-
med ſoules?

4. In that Almighty God
put enmity between the ſeed
of the Woman, and the ſeed
of the Serpent, wee may ga-
ther, that as the ſeede of the
woman ſhould be at enmity
with the ſeed of the Serpent,

ſo

ſo ſhould it be at vnity with it ſelfe. Wee haue enemies enough abroad in the world, though Chriſtians be not at variance within themſelues, and that which is moſt to be lamented, about ſome principall points of their Chriſtian profeſſion: but of all other, about the ſacred Inſtitution of Chriſt their only Sauiour & Redeemer, who left this his Ordinance not to raiſe matter of contention; but to ſtrengthen vs in Faith, and to continue a ioyfull remembrance of his loue, in ſuffering and dying for the ſins of the World, vntill the time of his ſecond appearance, or comming againe in his glory.

There is a farre better and ſafer courſe then to contend any longer, if men would at laſt

laſt ſet themſelues on al parts to follow it: which is, to reuerence the Son of God in the vnſearchable myſteries of his Wiſedome, which are paſt finding out; and not to ſtand weighing them in the light ſcales and ballance of their owne reaſon, to draw a veile ouer them, or ſay with the woman of Samaria, *Puteus eſt altus*, This Well is deepe: & ſo with pious hearts to reuerence them, & no more a do.

5. When we haue done ſtriuing, and euen wearied our ſelues in a thouſand difficulties, brought our mindes into a Labyrinth of doubts, vnleſſe wee will make Controuerſies immortall, wee muſt draw at laſt to an iſſue.

The faithfull receiue the bleſſed Sacrament wel: what doe

do they receiue? Certainely, Christ Iesus, truely, and really: to make further scruple, is needlesse curiosity : to giue light credence hereunto, is in part incredulity. What the Elements of Bread & Wine are in themselues, is one thing, what they are, being now consecrated to so holy a vse, and receiued of the spiritually minded as the spiritual foode of their soules, is an other. What they are (I say) Christs owne words are sufficient warrant for a beleeuing world vnto the worlds end.

Wherefore, to be ouerwitted in seeking, or doubting how this should be, is no way agreeable to that Faith and obedience, that becommeth Christians. *Rerum absentium*, (saith an ancient Father) *præ-*

sens

ſens eſt fides, rerum impoſsibilium, poſsibilis eſt fides; of things abſent, Faith is preſent, of things impoſſible, Faith is poſſible. *Panẽ vides, verbum audis, cui potius credis, ſenſui vel Chriſto?* Thou ſeeſt the Bread, thou heareſt the word, to which rather doeſt thou giue credit, whether to thy Senſe, or to Chriſt? *Cur non potius gaudes? Quid quæris?* why doeſt thou not rather reioyce? why doeſt thou queſtion?

6. In this caſe, that of the bleſſed Virgin, ſpoken of Chriſt at the marriage at Cana in Galile, would be remembred; *Quodcunque dixerit vobis, facite*; whatſoeuer he ſhall ſay vnto you, doe it.

When the Serpent ſaid vnto Eue; *Cur præcepit vobis Deus*,

Deus, vt non comederetis? Why hath God commãded you not to eate? Had she answered; *Scio quod præcepit, non spectat ad me inuestigare causam quare præcepit*: I know he hath commanded mee so, to seeke a reason why, or the cause wherefore I need not, I ought not, had she not done farre better?

Some haue Faith (saith S. *Austen* in his 132. Sermon *De tempore*,) which haue not Art to defend it, or skill to shew a reason thereof, hee which hath, is not the Faithfuller, but a little Learneder. *Quomodo fieri potest? accedite & percipietis*; How can this be? draw neere and you shall perceiue. *Accedite ad Deum, & illuminamini*; draw neere vnto God, and be ye enlightened. We

We haue many things in Christianity offered, as obiects of our faith, wherin we must hold captiue humane reason. *Et Deus erat, & homo erat; & mater erat, & virgo erat*; There was a God, & yet a man; a mother, & yet a Virgin: that it is so, we know it; how, or after what manner this is brought to passe, know we cannot. Of those things which may be knowne, Saint *Bern.* speaking of the blessed Sacramēt, *Serm. de cæn. Dom. Mira sunt* (saith he) *quæ de Sacramento dicuntur: fides est necessaria, scientia rationis superuacua, sciētia ratione & intellectu colligitur, fides sola authoritate inducitur*: Wonderful things are they which are spoken of the Sacrament: heere faith is necessary, needlesse

leſſe is the ſcience of reaſon, this ſcience is gathered by diſcourſe and the vnderſtanding; Faith is brought in by authority onely. And going forward, he addeth: *Hæc ſunt, que expetunt ſimplicem creditorem, arguunt impũ diſcuſſorem, credi oportet ſimpliciter, quod inueſtigari non poteſt vtiliter: nolite quærere quomodo fiat, nolite, &c.* theſe things require an humble beleeuer, and not an vngodly diſcuſſer, that which curiouſly may not be ſought may be beleeued with ſafety: ſeeke not how this ſhould be done, doubt not whether it be done or no.

We haue ſcope ſufficient to exerciſe our Chriſtian conſideration, if wee call to minde the ineffable wiſedome and loue of God, who like a moſt

prouident

prouident Father, was not onely content to prouide coſtly benefits for his children, but hath alſo found out ſo behoouefull a meane for their participation of the ſame, as is this holy myſtery.

8. Wee will not aske our Phyſitian how it ſhall come to paſſe, that this, or that potion ſhould doe vs good: and ſhould wee bee more buſie when Chriſt himſelfe doth miniſter ſo precious a receipt, ſo heauenly Phyſicke for the health of our ſoules? God forbid. They were of the Capernaites, men without faith in Chriſt, and loue to Chriſt, who in murmuring manner ſaid, *Quomodo poteſt?* How, or which way can hee doe this? It was a faithful and louing Diſciple, that anſwered,

red, *Tu Domine, habes verba vitæ*, Lord, thou haſt the words of life, *Ioh.6.66.*

10. The people, as we read in the Goſpell, who were cured by our Sauiour, they came not vnto him to know or enquire by what meanes vertue ſhould proceede from him: it ſufficed them to receiue health, and therefore without more ado, they gaue the glory vnto God, who had ſhewed ſuch mercy vnto men.

11. There is both *docta ignorantia*, and *indocta ſcientia*, a learned ignorance, and an vnlearned ſcience: the one, when men keepe themſelues within the liſtes and limits of Obedience and Faith: the other when they hearken to the holy Ghoſt: *Be wiſe according*

ding to ſobrietie.

12. Was not the Apoſtles, *O altitudo!* O the depth! better then all the ſearch of the world in ſo vnſearchable a myſtery, where hee made ſilence the faireſt eloquence?

13. Without all queſtion, the Church of Rome hath erred, in medling too much with this ſacred Myſtery, and troubling the world with a multitude of vnprofitable and needleſſe diſputes about Tranſubſtantiation, and the like: for which, as for their halfe Communion, let them ſhew their *Accepimus a Domino*: as we haue receiued from the Lord, or elſe wee plainly tell them their plea is not ſufficient in Law, and wil not hold for good.

14. Let the world in the

name of God, now iudge of both, which giue greater reuerence to the most Diuine Institutiō of the Sonne of God, whether they who too busily talke of changing the substance of the Elements into other, or they, who heere conceiue more, and with more reuerence then words can expresse: they who say, μέγα μυστήριον this is a great Mystery: or they who labour to search out a power & vertue vnsearchable. In a word, they, who will needs set down a manner how Christ is present in the Sacrament: or else they who doe acknowledge his presence there, after a manner inexplicable.

15. All this while our due estimation of this so high a Mystery, is not yet fully vnderstood

derstood (as I suppose) of many, who refuse our Christian assemblies in times beseeming. We honor the Passion of Christ our blessed Sauiour, in this most holy ordinance (I trust) with as dutifull hearts, as any Christians in the world. The heate of some fanciers we wish to be more temperate, and their zeale more according to knowledge, who euer loue to be fishing in troublesome waters, and doe their endeauour to crosse Antiquity, which was not ignorant of so many excellent things. In a word, wee confess that all the reuerence and Deuotion a Christian heart can yeeld, is no way answerable to the depth and dignitie heereof.

16. God said vnto Moses,

Put off thy Shoos, for the groũd where thou ſtandeſt is Holie ground. How reuerently wee eſteeme of this ſacred Inſtitution, God knoweth, and what wee hold, let men at the laſt ſeriouſly conſider. The ſtate of the Controuerſie, I leaue in this diſcourſe to diſcuſſe: matter of difference in opinion, is often but an abatement of deuotion: words appertaining to piety, are ſweeter then the hony or the hony combe. Although for no other cauſe, yet for this, I haue collected out of the ancient writers: and in part out of *Penella*, the Meditations hereafter following.

17. To conclude then, it were to bee wiſhed, wee had leſſe contending in matters of controuerſie, which auaile little

little to go alineſſe, and more ſincere following the actions of Chriſtian piety, which are much decaied in theſe ſinfull times, (wee ſee it too apparantly before our eyes:) that we had leſſe queſtioning in generall, & in particular leſſe curious prying into this ſacred Myſtery, and more religious preparing our ſelues to a due and dutifull participation of the ſame: wee may conſider, that after all the ſtir about it, the Deuotion of moſt is but ſo, ſo: for the heape of Volumes that treat of this ſubiect, how they all, in a manner, tend onely to matter of contradiction. Wherefore omitting matter of contradiction, beſeech wee God to increaſe in vs reuerence, more and more, to-

ward this moſt holy ordinance of Chriſt Ieſus his Sonne, and our Sauiour, and that preparing our ſelues dutifully to receiue him in the ſtate of grace, we may bee receiued of him into the ſtate of glory, to ſit at his Table in his Kingdome, to liue with him, and raigne with him, *Amen.*

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Xho Robinson his Booke

Anno Domini 79

GODLY MEDITATIONS VPON THE MOST HOLY SACRAMENT OF THE LORDS SVPPER.

CHAP. I.

Of the first Institution of this most Holy Sacrament of the Lords Supper.

AMongst other parts of diuine worship, and religious duties of a Christian life, which knit men in loue and seruice vnto

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God (for who ſhould haue the fruit but hee that planted the tree) there is none more ſolemne, none more diuine, then is the celebration of the moſt holy Sacrament of the Lords Supper, in the due celebration whereof wee preſent our ſelues before God: wee honour him who hath honoured vs (miſerable ſinners that wee are) and thereby we become partakers of our greateſt good.

Faſting humbleth, Prayer beſeecheth, Repentance bewaileth, Charity worketh, Faith belieueth: but the holy Sacrament applieth all by Chriſt Ieſus his merits to the ſaluation of our ſoules.

2. If any aske (ſaith an antient Father) the Iewes, why they keepe their Paſſeouer, all that they will anſwer is, to relate of a bondage in Egypt, of *Pharaoh* their oppreſſor, of a *Moſes* Gods ſeruant their deliuerer: But if any

any aske me, which am a Christian of our heauenly Passeouer, I can shew him, not of *Moses* a seruant, but of Christ Iesus the onely Sonne of God: of a more terrible *Pharaoh*, the Prince of darknesse: of a more wofull bondage, the shadow of death: and last of al of a deliuerance indeed by the blood of that immaculate Lambe, once offered for the sins of the world, *Heb.* 9. 28.

3. For our comfortable accesse to this most holy seruice, let vs call to minde the first institution of the same, how wee haue Christs his owne precept, and his promise, *Mat.* 25. 26. *Luke* 22. 19. His precept, *Hoc facite*, doe this: His promise, *Hoc est corpus meum, hic est sanguis meus*, &c. This is my body which was giuen for you, this is my blood which is shed for you: as if heere I offer you the benefit of my sufferings, and leaue you a pledge at parting of my

deerest loue. *Nouum Testamentum*, a New Testament, a new league or couenant betweene God and man, that God will now thinke on your sinnes in iustice no more.

4. Saint *Austen* in his 118. Epistle *ad Ianuarium*, saith our Sauiour, deferred the institution of this most diuine Sacrament, to the end of his life, as his last farewell, that the dignity and excellency thereof, might make the more deepe impression in his Disciples hearts, increase in them greater loue, and deuotion, after his departure from them.

5. In the 14. and 16. of *Exodus*, God gaue the people of Israel, for the time of their abode in the wildernes Manna from heauen: which Manna they gathered vntill they came vnto the land of Promise: in like manner, so long as wee remaine in the wildernes of this world, wee are gathering this our heauenly

Manna,

Manna, but when wee come vnto that promised Canaan, then need we gather Manna no more.

6. Christ our Sauiour, when the time drew neere, that hee should be betrayed and deliuered vp vnto death, hee communeth with his Disciples after this manner, *Luk.* 22. 15. *I haue earnestly desired to eate the Passeouer with you before I suffer, & accepit panem, & benedixit, &c.* And he tooke bread and blessed it, In like manner hee tooke the cup. In consecrating the elements of Bread and Wine, his prayers went vp to heauen, his benefits remaine with his Church heere on earth: the visible elements which he took, and gaue, declare two things: the one, that he would the morrow following, make himselfe an oblation for the redemption of many, vpon the altar of the Crosse: the other that he would become vnto the faithfull by this meanes

a diuine sustenance for their soules. And thus he prouideth for himselfe an altar, for his a table, in both, God hath the glory, and man the benefit.

The first Meditation vpon this blessed Institution.

1. Consider how God created the world for man, & man only to worship his Creator: a most excellent part of which worship is the holy Sacrament.

2. Consider, how the Lord Iesus foreseeing the good of his Church, and the affliction of his Apostles, to follow after his passion, knowing what they should need, & what we al of vs should need, decreed to leaue vnto them and to vs the holy *Eucharist*, that they and we might receiue helpe and strength by vertue thereof.

3. Consider, how this help & strength is had by a spirituall repast: that as nourishments, and the body nourished become

one, so Christ and faithfull receiuers doe become one with the Sonne of God himselfe.

4. Consider, Christ our Sauiour in his Passion as a Testator: his inheritance is in heauen, his Legacies are his graces, the Executor is the holy Ghost, his Testament or Will, are promises of life laid downe in his Word, the Seales are the two Sacraments confirming these promises vnto all faithfull beleeuers.

5. Consider, how the faithfull Communicant doe receiue that which the words sound, to wit, preseruation vnto life euerlasting, both of their bodies and soules.

The fruit of this Meditation.

THe fruit of this Meditation is this, that euery one dispose himselfe with all deuotion to this holy institution, that hee leaue all earthly cogitations beneath, as *Abraham* in the 22. of

Genesis did his seruants when he went vp to the Mount to doe sacrifice vnto God.

A Spirituall Soliloquie, or Meditation of the Soule with God vpon these Meditations.

OMnipotent and euerlasting God, make mee, I beseech thee, thy vnworthy seruant, what said I? thy seruant? yea rather by reason of sin thine enemy: O Lord, make mee carefull in the performance of this so high a part of thy holy worship I come Lord, as the sick to the physitian of life, as an offender to the Lord of mercy, as the blinde, to the light of the eternall Sun, as the poore and needy to the God of heauen and earth, rich in mercie, therefore, O Lord, cure my infirmities, pardon my offences, lighten my blindnesse, inrich my pouerty, grant that I may with such reuerence receiue this heauenly Manna, with such contri-

tion

tion and deuotion, with such purity and faith, with such a purpose and intent, as is expedient for my saluation: and grant that at last I may behold perpetually thy beloued Son with face reuealed, whom now I receiue in the way by Faith onely: who liueth and raigneth with thee and the holy Ghost, one God for euer and euer, Amen.

CHAP. II.

Of the loue of Christ shewed vnto faithfull beleeuers, in ordaining this most holy Sacrament of the Lords Supper.

FOr that this Sacrament is a Sacrament of Loue: & left vnto vs from the loue of our beloued Sauiour, it is conuenient, that to put away the suspition of ingratitude, it bee receiued and handled with loue chiefly, seeing wee can requite in no

other thing, the loue declared in ordaining this Sacrament, so full of loue: then by loue, of which loue God would that we should dispose, and so change it into what wee see most pleasing to him: whereupon, as Christ our Sauiour while he giueth himself to vs for meate, giueth vs a token of his highest loue, with his grace, with so many merits of his preachings, labours, fastings, prayers: so we when we giue to God our loue, we doe giue him all things which wee haue most precious: hence it commeth that God doth more esteeme, & that more worthily too; of this one loue, then of all other things in the world, neither doth hee require any other thing of vs. When elsewhere hee saith, *Pro.* 23.26. My sonne giue mee thy heart: that is to say, the loue which is thine. When Christ our Sauiour humbled himselfe to be baptized of *Iohn* Baptist, *Mat.* 14

in

it made *Iohn* more humble himselfe to Christ: his loue should wound our hearts, and make vs loue him who is loue it selfe: and this loue of his is maifest to vs by instituting this holy Sacrament.

When *Nathan* the Prophet would shew King *Dauid*, in the 2. of *Samuel* 12. 3. What loue the poore man bare to that ewe lambe which he nourished in his bosome, He gaue him (saith hee) of his owne meate and dranke of his owne cup. Christ to shew his loue towards vs, hath giuen vs of his owne bread, and of his owne cup: nay hee hath giuen vs his owne body as bread, his own blood as wine for the nourishment of our soules.

Dauid wondered at the exceeding loue of God, 1 *Sam.* 1. 18. saying, Who am I, O Lord God, that thou hast brought me vnto this? we may with admiratiō say, Lord what is earth and ashes, that thou hast exalted the same

to this dignity? Almighty God appeared to *Moſes* in the burning buſh, ſo doth hee to the faithfull inflamed with loue.

God did highly honour *Ioſhua*, in that he made the ſunne to ſtay vntill hee had the victory, but what honour had it beene, had he brought the ſame ſun downe from heauen? this hath he done for vs by the Sonne of righteouſnes, who exiled himſelfe thirtie three yeeres from the throne of glory, and became the Sonne of man, that we might be made the ſonnes of God.

The ſecond Meditation.

COnſider, how in this holy miſtery thou art bound to loue the Gift, with the Giuer: If when the people would haue made Chriſt a King, *Ioh.* 6. 15. he had then ſought to requite their fauour, it had not beene ſo much: but when they gaue him gaule to eate, and vineger to drinke,

then

then to leaue this testimony of fauour & loue, it was loue without example. Had hee bestowed this so great a gift on the Saints or Angels, it had not beene so wonderfull: but bestowing it on poore sinners, this was pure loue indeed.

2. Consider, how great care our Sauiour hath shewed towards vs, in Instituting this Sacrament: seeing nothing could be giuen more excellent, more deere. When he loued his which were in the world, he loued them vnto the end, *Ioh.* 13. 11.

3. Consider, what Saint *Chrysostome* saith, our Lord instituted this diuine Sacrament, that wee might be made one with him, for as much as hee is such a meat as doth turne it selfe into the worthy Receiuer. So hereby, Christ doth draw vs vnto him, with the bonds of loue, and doth in this gift allure vs to loue him. Heat doth turne the nourishments

ments

ments into the body nouriſhed: the ſame is done by feruencie of loue in faithfull Receiuers.

The fruit of this Meditation.

THe fruit of this Meditation is, that euery one meditating on the loue of Chriſt, aske the queſtion, and make the anſwer with the Prophet, *Pſal.* 115 12. *Quid retribuam: &c.* What ſhall I giue vnto the Lord for all the benefits hee hath done vnto me? I will take the Cup of ſaluation, &c.

A ſpirituall Soliloquie vpon this Meditation.

O Sweet Ieſus, could it bee, that ſuch was thy loue towards vs, that when thou waſt the King of glory, and Creator of all the world, thou wouldeſt thy ſelfe be meate for thine owne creatures? O Loue, thy loue is too too great: for I thought ſufficient, that which the Wiſe-

man

man ſpeaketh, *Loue is as ſtrong as death, Cant.* 8. 6. But I ſee much more may be ſpoken of this thy loue, for thy arrowes ouercomming heauen, doe penetrate where death doth not come nor approach: thou alſo doſt fixe this loue in the heart of man, and not onely plucke it away from all things created, but euen from it ſelfe.

It was ſufficient that thou waſt giuen to vs for a Lord and God: in which thing the Prophet hath placed this bleſſednes: *Pſal.* 144. 16. Bleſſed are the people whoſe God is the Lord. But loue hath drawne thee to that, which the wiſedome of man cannot comprehend: and it remaineth moſt true, that thou when thou waſte God of all maieſty, moſt infinite and immortall, wert made man, didſt die and ſuffer for vs.

When I conſider that thou in the ſelfe-ſame time wherein the ſtreames of thy tribulations did ouerflow

ouerflow: wherein thy onely thought constrained a bloodie sweat out of thy body, forgetfull of thine owne selfe, and all the torments which were preparing, waste carefull of procuring such a meate for vs, as might strēgthen vs in the state of grace, vntill wee see thee in the state of glory. O amiable Iesu! how truely is it written of thy loue in the 8. of the *Canticles*, and 7. verse? Many waters could not extinguish this loue, nor flouds ouerwhelme it: namely, many waters of thy passion, and flouds of thy griefe could not withhold thee, whereby thou wouldest not prouide & impart this singular and precious gift for vs? O sweet Iesus, it had beene enough to call vs Brethren, when thou wert humbled on the earth, but wilt thou so call vs ascending to heauen, saying; I ascend to my Father, & your Father, &c. Nay to cal the poore so, that thou wouldest,

deſt, & wilt call them Brethren, whatſoeuer yee did to the leaſt of theſe my Brethren.

The Prophet *Eliſha* in the 2. of *Kings* 1.8. greatly eſteemed the cloake of his maſter *Eliah*, left him at his departure: wherewith he diuided the waters of Iordan, and paſſed ouer on dry foot: but here the Lord and God of *Eliah*, hath left vnto thee not any garment, but his moſt ſacred bodie, that hee may bee a companion with thee in this labourſome pilgrimage, in paſſing ouer the waters of tribulation, & an wholeſome food of a ſpirituall life.

Iudge now then how much thou oughteſt to re-loue him: & with what ardent affection to receiue him? In the meane time, beſeech this Benefactor, that it happen not vnto thee, as vnto the people of the Iewes: to whom when our Lord Ieſus offered himſelfe for their Maſter & Teacher, they renouncing his doctrine

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trine and maſter-ſhip, keepe ſtill the couering of their eyes: and which was worſe, ioyned to their blindneſſe, the ſinne of vnthankfulneſſe.

CHAP. III.

Of the great excellency and worthineſſe of this Sacrament

MOſt high and ſumptuous is the preparation which wiſedom hath ordained, bounty furniſhed, and Chriſt himſelfe with his honourable preſence beautified. This preparation is not as in times paſt in the wildernes, or in the moueable tabernacle of *Moſes*: or the fixed *Temple* of *Salomon*, but in a great Chamber, a large vpper roome in the moſt ample Church, diſperſed far and wide vpon the face of the earth: heere Chriſt himſelfe is the giuer, and the gift: the feeder and the food.

It

It is ſaid of *Ezekiah*, in the 2. of *Chron.* 30. that he kept a Paſſeouer, and ſuch a Paſſeouer as neuer was there any the like before: but much more may bee ſaid of Chriſts holy Supper. Admire not any longer the ſumptuous preparation, or the greatnes of the gift of King *Aḥaſuerus*, in the fourth of *Heſter*, after he betrothed vnto him *Heſter* in marriage: for thoſe gifts were earthly, and could not giue life and ſpirit: admire rather the precious gift of *Chriſt*, giuen vnto his Church, after hee had eſpouſed her vnto himſelfe: which gift is heauenly, and of ſuch infinite value, that it cannot be valued.

The third Meditation.

CONſider the great excellencie of this holy and heauenly feaſt where Chriſt the true Paſchall Lambe is receiued, the memory of his death and paſſion recounted, the mind filled with grace,

grace, and a pledge of future glory giuen vnto vs.

2. Consider these fiue differences, which are betweene this Feast, and the Feastes of the world.

1. The feasts of the world are prophane, for in them neither is their holy meat, neither are they ordained for the health of the soule, but this feast is a sanctified feast and ordained principaly for the health of the soule.

2. In the feasts of the world there is variety, and by how much the more the variety is the greater, by so much the more is the feast commended: in this spiritual banket it is not so, wherein Christ being infinite, containeth in him al perfection, and can alone satisfie the soule.

3. In the feasts of the world there is little speech had of death suffering affliction and tribulations, rather discourse is had of pleasures: but in this Feast of Christ,

Christ, the memorial of his death and passion, his sufferings of loue for our saluation, is remembred.

4. In this Banket the minde is filled with the grace of Christ which bringeth saluation, and the increase of heauenly gifts: but in the banquets of the world the body is repleniſhed with meates, that often bring diseases to the body, and spirituall destruction to the soule.

5. In the feasts of the world, for the great excess vsed in them they open a way to hell: but in this holy Feast, Christ setteth open vnto vs the ready way vnto heauen.

Farther considerations of this heauenly Banquet.

CONsider how well pleasing it is to the Lord Iesus, that wee doe all those things in this Feast, which guests inuited of the Prince, to some solemne preparation, are wont to doe.

1. They

1. They expect with great desire, the houre of this feast, and giue their diligent attendance, that they come in decent and seemely manner, well adorned.

2. They knowing that nothing is more acceptable vnto the Prince, who inuiteth them, then to feed heartily on the meats prepared: they come with empty stomacks, and a desire to bee satisfied.

3. They diligently beware, that they neither doe nor speake any thing which may be offensiue to the person which hath called them.

4. They doe not by and by depart, but stay a while and enterchange familiar conference with the Prince: at one time praising his liberality, at another, the magnificence of the feast.

5. At their departure they yeeld reuerence, & giue humble thāks for the fauour vouchsafed them: acknowledging their bounden duty

duty vnto ſo Noble a Prince, they offer themſelues to be ready at his pleaſure, to performe any ſeruice hee ſhall command them.

Theſe properties of good and thankful gueſts ſhould much rather bee performed in this heauenly feaſt, whereunto wee are called by the Son of God himſelfe: and therfore we ſhould expect, receiue with ioy, and yeeld thanks: promiſing to ſerue him in holineſſe and righteouſneſſe all the dayes of our life.

The fruit of theſe Conſiderations.

THe fruit of theſe conſiderations may bee drawne from a meditation of the greatnes & magnificencie of this ſo holy a myſtery, which greatnes may ſtirre vs vp to be thankfull to ſo liberall a Lord, who calleth vs to ſo great honor, and beſtoweth

beſtoweth ſo many benefits, yet requireth ſo few of vs againe.

A ſpirituall Soliloquie.

IT is no meruaile (O Lord) if the bountifulneſſe of thy holy Feaſt doe make vs aſtoniſhed: for *Eſaias* in the twentie fiue Chapter of his prophecie, foreſeeing it many Ages before, as a picture ſhadowed ouer, ſtood amazed thereat, and ſaith, to the praiſe and glory thereof, The Lord of Hoſtes ſhall make to all people, on this hill a feaſt of fatlings, *Eſay* 25. 6. Great ſhall this feaſt bee, O holy Prophet, for that not euerie one, but the Lord of Hoſtes ſhall ordaine it, and that not to certaine men alone: but to all people of the world, neither in euery place but on a hill: laſtly, it ſhall bee a feaſt of fatlings: yea, of the moſt heauenly foode that euer was.

Be

Be glad, O holy Church; for that thou art that holy Hill, chosen of God for that heauenly Banquet: in thee doth stand the table prepared, thy deare children are like the Oliue branches in the compasse thereof.

Arise oh my Soule, and depart from thy selfe forthwith out of this darke valley, for the Lord doth inuite thee to his feast, not with thundring and lightening, as he did the children of *Israel* in the 19. of *Exodus*: but hee inuiteth thee with louing words, Come vnto the mariage, *Matthew* 22. 4. That Law doth not any longer stand in force: Hee that toucheth the Hill shall dye the death, *Exodus* 19. 23. But rather, hee that commeth to this Hill, and eateth of this Sacrament, shall liue for euer.

But marke (my Soule) that all cannot ascend to this Hill, but

onely as the Kingly Prophet ſpeaketh, *Pſal.* 15. 1. the harmeleſſe and pure in heart: and not after euery ſort, but with a wedding garment, *Math.* 22. 26. wherewith we ought to be decked at Chriſts Feaſt, otherwiſe wee ſhall heare thoſe terrible words: Caſt him bound hand and foot into vtter darkneſſe.

Woe be to me (O Lord) who like the Prodigal ſonne, *Luk.* 15. 23. by luxurious liuing haue bewrayed and torne the garment of innocencie, receiued in holy Baptiſme: woe wretched creature that I am, if thou helpe me not (O Lord) I dare not appeare at thy holy Feaſt: what ſhall I doe? if for my ſinnes I ſhall bee refuſed of thee: what ſhall I doe, when with ſhame I am forbidden to come without a wedding Garment? happily I may ſowe me a garment of leaues as *Adam* did, after he loſt the garment of Innocencie giuen him of God: but

but alas, that will as little profit me, as it profited *Adam*, when hee durſt not come into Gods ſight with that garment, but hid himſelfe: but if I hide my ſelfe, ſhall I not bee deprived of thy heauenly and healthſome Feaſt. I turne mee therefore to thee (O Father of mercy) and I confeſſe that I haue offended thee after that manner, that I am no more worthy to bee called thy ſonne, but truſting in thy infinite goodneſſe, I beſeech thee, that thou wilt not reſpect the greatnes of my offences, but the greatneſſe of thy goodneſſe, I am not worthy to be called thy ſonne: make me (O Lord) as thy meaneſt ſeruant. Grant me onely the loweſt roome at thy Table, and it ſufficeth.

CHAP. IIII.

Of the wonderfull things of this Sacrament.

WOnderfull is God in all his workes: but in none more then in the holy institution of his last Supper.

Amongst other names of excellencie which the Prophet *Esay* attributeth to the second Person in the holy, blessed, and glorious Trinitie, this is one: *His Name is Wonderfull, Esa. 9. 11.* How truely this is verified in this his holy institution, may be left to the contemplation of faith: which is then most strong when humane reason stands mute.

When as Almightie God rained downe Manna amongst the people of *Israel, Exod. 16. 15.* the people being amazed at the sight thereof, said *Manhu*, that is, what

what is this? and the thing ſeemed ſo wonderfull, that they beholding it truely admirable, paſſed ouer as it were to the firſt word *Mar.* Lord what is this? what is this, that the Sonne of God ſhould vndertake the nature of man, and after a ſpirituall and heauenly manner, bee giuen for meate to a new people, to whom all things are manifeſt in truth?

What is this? that hee which dwelleth in Heauen, ſitteth amongſt the Quire of Angels, would come into the world, and after a wonderfull and admirable manner, dwell with the ſons of men?

What is this? that the Lord of Maieſtie, who is of the ſame ſubſtance with the Father and the Holy Ghoſt, will bee made one with man, and take vp his manſion with him?

What meat is this, which doth cleanſe our Leproſie, comfort

the conſcience, and cure our ſoules?

What is this? What piety is this? what bowels of mercy are theſe? ſurely the gift is worthy of the Giuer. *Salomon* brake out into a certaine kinde of admiration, ſpeaking of the Arke of the Couenant, in the firſt of *Kings* 8. 27. *Ergone putandum eſt, quod vere Deus habitat ſuper terram, ſi eum cæli, & cæli cælorũ capere non poſſunt, quanto minus domus hæc?* And is it true indeed, that God will abide on earth, whom the heauens, nor the heauens of heauens cannot containe, much leſſe this houſe? O the depth of the wiſedome of the moſt Higheſt: thy iudgements are paſt finding out. But ſhould wee preſume to lift vp our eyes againſt thoſe gliſtering beames, whereby the ſharpeſt Eagle may be dazeled? No ſurely, for then there would be no end of admiration, ſuperfluous were it to wade farre, we beſt

best know Gods mysteries, when with all thankefulnesse wee admire them, and say, Blessed bee God in all his workes.

S. *Chrysostome* in his 61. Homilie to the Priests of *Antioch*, calleth this Sacrament the miracle of the mysteries of the Christian Law, wherein our Saiour imparteth his Bodie and Bloud, thereby to declare the desire wherwith he burneth of vniting himselfe vnto vs, which is proper to them that loue ardently. Here *Sampsons* Riddle is solued: *De comedente exiuit cibus, de forti egressa est dulcedo*: Out of the eater came meat: Out of the strong came sweetnesse: what is stronger then the Lyon? what sweeter then honey? Christ is the Lyon of the Tribe of *Iuda*: honey, the spirituall sweetnesse of the holy *Eucharist*.

The fourth Meditation.

Of the wonderfull things of this Sacrament.

LEt vs behold with the eyes of our faith, one of the greatest and most comfortable workes of God vnder Heauen: and for this inestimable benefit laude, and praise his holy Name.

2. Let vs with thankful hearts, wonder at the loue of God, who after he receiued vs into his Family, there placed vs, not as seruants, but as sonnes, and that he might shew the part of a carefull Father, doth prouide a meane to nourish vs: and that after such a diuine manner of nourishing.

3. Consider the Diuine wisedome of the Sonne of God, who respecting our weakenesse, hath con-

conueighed vnto vs his Body and Bloud, after a Diuine and ſpirituall manner, vnder the formes of Bread and Wine.

4. Conſider how by this holy Communion, occaſion is giuen to exerciſe our faith in prayer; that our receiuing may bee vnto life euerlaſting.

5. Conſider the high and worthy effect of this heauenly food, which is not ſo much changed into the ſubſtance of the eater, as it doth rather change the eater into the ſubſtance of it: the meat being Diuine, doth make vs alſo Diuine. O the Omnipotent wiſedome and power of the loue of God!

The Fruit.

THe Fruit of this Meditation, is, to lift vp our ſelues, aboue our ſelues, and bleſſe God for this wonderful benefit, without curious ſearching, and needleſſe

leſſe queſtioning about the manner how, but to giue God thanks, and bee aſhamed rather at our ſelues, that neither the wonderfulneſſe of his power, nor the greatneſſe of his benefits can make vs no more to loue him then we doe.

The Spirituall Soliloquie.

O My ſoule, thou art happy, which haſt prepared for thee ſo wonderfull and ſo high a repaſt, as there can bee found none either in heauen or earth higher: for in it is contained that which the Apoſtle in the firſt and third to the *Hebrewes*; calleth The brightneſſe of the glorie of God but hidden, that he might heape on thee the more benefits: thou knoweſt *Moſes*, deſcending from the Mount *Sinah*, on which he had talked with God, the children of *Iſrael* could not talke with him for the brightneſſe of his face: wherefore (as

the

the Scripture saith) He put a couering before his face: *Exodus* 34.16. that all might speak with him. In like sort our heauenly *Moses* hath done, who not content with thy deliuerance from the hard seruitude of *Egypt* and spirituall *Pharaoh*: but that thou shouldest not bee terrified with the great brightnesse of his glorie, after an ineffable manner doth come vnto thee, and commune with thee.

Iacob said, Surely God is in this place, and I was not aware of it, *Gen.* 28.16.

O wonderfull loue, how farre hast thou gone with my Lord? Iust cause hast thou (O my Soule) to reioyce, and in reioycing to admire the goodnesse of thy Blessed Sauiour: cease to measure the greatnesse of this worke, by the weakenesse of thine owne vnderstanding: say rather with the Prophet, *Psal.* 111. *Memoriam fecit mirabilium suorum*: the mer-

mercifull Lord hath made a memoriall of his wonders, he hath giuen meate to them that feare him.

When the Sonne of God cloathed himselfe with our flesh, it was a worke very admirable, for therein he assumed humane Nature, mortall and passible: but when the faithfull receiue the holy *Eucharist*, man doth participate a Diuine Nature, immortal and heauenly. Hence it was said of God, by the Psalmist, *Psalme* 86. 9. *Tu es magnus, faciens mirabilia*, Lord thou art great, doing wonderfull things. When *Abraham* weaned *Isaac*, *Gen.* 21. 8. he made a Feast: Christ to weane his Disciples from the loue of this world, made them this heauenly Feast.

CHAP.

CHAP. V.

The manifold effects and fruits of this holy Sacrament in generall.

WEe may remember, that which indeed we cannot forget, that as man consisteth of soule and bodie, so doth he also leade a twofold life, the one corporall, readie to fall into a thousand dangers and casualties, the other spirituall, subiect to as many or more: The life of the body consisteth of the vnion of the soule with the body; The life of the soule consisteth of another vnion, which is to bee vnited to Christ. Both these, as they haue their defects, so haue they also their remedies and sustentations: For the life naturall, God hath ordained naturall sustenance; for the life supernaturall, super-naturall nourishment.

But that which at all times is most

most to bee lamented, is, that whereas the spirituall life is far more excellent then the temporall, the temporall notwithstanding is more regarded and preferred. For what thing doth not a sicke body doe to recouer his health? he neglecteth all charges and griefes, hee esteemeth nothing of the bitternesse of medicines, hee contemneth the sharpenesse of paines, the most experienced Physicians, the best Preseruatiues are then sought for, and all for bodily health, which endureth but for a little time. And are we so carefull for the health of our soule? Would to God wee were? then would we repaire with more deuotion, then commonly wee doe vnto this most holy Sacrament, where our spirituall life is preserued and strengthened.

Three things there are, saith one, very necessary for the life of Man: the Mother which brings him

him forth: the meate which ſuſtaineth him: and the Phyſitian that cures him when he is ſicke.

The ſame three are neceſſarie for the life Spirituall. The Mother, is Baptiſme: the meate which ſuſtaineth, is the holy *Euchariſt*, the Phyſitian to cure, is Repentance.

Now then, as the body without meats, cannot endure labour and liue: no more can the ſoule without this ſpirituall repaſt, ſuſtaine the labours of this pilgrimage: the aſſaults of her enemies, and liue. The aire being corrupted when we go forth of doores, we fortifie our ſelues with ſome preſeruatiues. This world is corrupted, our preſeruatiue againſt temptations is this holy *Euchariſt*.

Men entering a way poſſeſſed with the Enemy, arme themſelues with weapons, get them good company: ſeeing we haue in all the way of our life many ene-

enemies visible & inuisible, shall we not arme our selues, and take vnto vs Christ our Captaine? put ye on, saith S. *Paul*, the Lord Iesus, *Rom* 13. 4.

CHAP. VI.

Of the most principall effects of this Sacrament in particular.

THe first and principall effect of the most holy Sacrament of the Lords Supper, is, as (wee may so speake) that it deifieth first, that is, it maketh man diuine or like vnto God himselfe: herein the state of grace, and hereafter in the state of glory: and for this cause it is instituted in forme of nourishments, For as nourishments, and the bodie nourished, become one: so doe Christ and the faithfull receiuers. Other meates receiue life of the bodie, this giueth life to the soule.

The second effect is, that with Christ are giuen vnto vs all his

his merits and rewards which hee hath purchaſed: here the hiue is giuen vs with the honey.

3. The third effect of this Sacrament, is: That hereby a continuall and conſtant remembrance of Chriſt Ieſus our only Sauiour is continued: whereby we ſhew his death vntill hee come againe, therefore hee ſaith: *Mat. 26. 26.*

4. The fourth effect is, to ſtirre vs vp to the loue of God and our Neighbour: Of God, who firſt loued vs: Of our Neighbour, for his ſake who hath giuen vs this Commandement, *That he who loueth God, ſhould loue his Neighbour alſo, Ioh. 4. 11.*

5. The fifth effect is that it doth ſanctifie and ſee alſo ſanctified, not onely our ſoules, but euen our bodies alſo by the power of Chriſts body; we know that the forbidden fruit receiued by our firſt Parents infected our ſoules

soules, and defiled our bodies, it was meet therefore, that this heauenly food should cause sanctification, not onely in our soules, but also in our bodies. So Christ will neuer send them away empty, that they faint by the way that follow him, as the people did into the Desart, *Math.* 15. 32.

What should wee enter into that sea of the manifold effects of this Sacrament? If I am sicke, may the deuout soule say, heere I may cure mee: if I am whole, heere I shall keepe me: if liuing, heere I shall comfort me: if dead in sinne, heere I shall raise mee: if I desire for to burne with the loue of God, heere I may enflame me: if I am cold in deuotion, heere I may warme me: if I am blinde, heere I may enlighten me: if spotted, heere I may cleanse me. I will not fly, as *Adam* sometime did, from the presence of God, because heere I

can

can couer me, nor runne away for feare of the enemy, for heere I shall finde grace to strengthen mee.

S. Cyril in his fourth booke vpon *Iohn*, saith: Here, not onely death is put to flight: but all spirituall diseases that cause death are expelled, the cruell and inordinate loue of our members is represſed, and the perturbations of the minde quieted.

Thomas Aquinas, called this Sacrament a pretious banquet, admirable, wholesome, and full of all sweetneſſe: and to prouoke vs the more to loue it he addeth: Heere sinnes are cleansed, Vertues increased, the minde made fertile with all spirituall graces: and that when Christ saw his Disciples to waxe sad for his departure, he left vnto them this Sacrament for a singular comfort.

Amongst these effects, this may not bee omitted: that this holy Sacra-

Sacrament is a pledge of the Resurrection, as it is mentioned in the hundred Canon of the first Councell of *Neece*: for this *Eucharisticall* food (saith *Iustin* Martyr, Apol. 2.) is not receiued by concoction and alteration, but doth change the mortalitie of our bodies, into his owne Nature, that is, into immortalitie, life & glory. Wherfore, amongst other effects this doth admonish vs of the immmortalitie of our bodies: for as Christs bodie did not remaine in death, so also shal not ours: For, it cannot bee that our bodies should alwaies remaine in their Sepulchers, seeing that they are nourished by Christs Bodie. *Iræn. lib. 4. ad Val.*

The fruits of this Sacrament.

THe fruits hereof may be reduced to these twelue: the first of al the properties it is, that it serueth to quicken: secondly, to set at libertie: thirdly, to enflame:

flame: fourthly, to giue patience in trouble: fiftly, to nouriſh: ſixtly, to reſtore: ſeuenthly, to vnite: eigthtly, to communicate: ninthly, to make whole: tenthly, to preſerue: eleuenthly, to ſtrengthen: twelfthly, to conduct through. And therefore this Sacrament is called *Viaticum*, the prouiſion for the way vntill wee come to him, who hath ſaid I am the way, *Elias* paſſed his iourny in the ſtrength of the meat giuen him, 1 *King.* 19. 8. vntill he came to the Mount *Horeb*: ſo we in the ſtrength of this meate, vntill wee come to the Mount of heauen.

It is written of *Obed-Edom*, in 2. *Sam.* 6. That hee and his did proſper, becauſe he receiued the Arke of God into his houſe: how much more ſhall this be accompliſhed in thoſe, who receiue Chriſt Ieſus truely into their ſoules?

The

The fifth Meditation.

COnsider, that as the ſoule newly created of God, ſo ſoon as it commeth into the bodie, which deſcended of *Adam*, is forthwith contaminated and made partaker of the whole euill and miſery, wherein he inwrapped mankinde by his tranſgreſſion: So likewiſe, as ſoone as the ſoule receiueth Chriſt it is forthwith made partaker of his merits and righteouſneſſe. And this is one cauſe, why this Sacrament is called a Communion, where after a ſpirituall manner, *Datur nobis, quod datur pro nobis*, That is giuen to vs, which is giuen for vs.

2. Conſider, that as he bringeth vnto thee the fruit of his life and death, his reſurrection and aſcenſion: ſo alſo he deſireth to communicate thee vnto his members.

3. Conſider, that the vnderſtanding is ſo lightened by this holy

holy Sacrament, that it easily commeth into the knowledge of God: whence those two Disciples going to *Emaus*, straight vpon the breaking of Bread, as the Scripture saith, their eyes were opened, and they knew the Lord.

4. Consider, that it was not the hemme of the garment: for what vertue could there bee in so meane a subiect to procure health? But it was the hemme of Christs garment. So it is not Bread and Wine, but this bread, this Wine, that sanctifieth our soules.

5. Consider, how it renueth Gods grace, that like as bodily food doth renew that which naturall heate had consumed: So this heauenly nourishment restoreth that which the Soule, through the heate of euill Desires, had lost.

6. Consider, it ioyneth vs to Christ our Head, and also vnto our

our neighbours, who are Christs members, prouoking vs to loue them with true Charitie: and therefore this Sacrament is called of the Fathers, the Sacrament of Vnion and Loue. For Christ by giuing his the same food, vniteth them into himselfe.

Saint *Augustine* writeth, that this Sacrament is instituted vnder the forme of Bread and Wine. For that as Bread is made of many graines, and the Wine one of many Grapes: so the faithfull being many they are by faith in Christ, and vnitie among themselues made one, as he into whom they are ingrafted is one.

7. Consider the great peace and tranquillitie of the minde which commeth by this Sacrament, that as the ship was tossed and troubled before: but when Christ once came into it, all was calme: so in this world wee are often troubled: but when Christ comes all is quiet.

We

We may call to minde what our Sauiour would haue his Disciples say, into what house soeuer they entered into: *Peace be vnto this house, Luke* 10. 5. How much more may it be said of that heart where this holy mysterie is truely and worthily receiued: Peace be vnto this heart? It is called a Supper, and after supper we are wont to take rest.

The fruit of this Meditation

IS to desire with our whole heart to haue part in these effects, to hunger and thirst after righteousnesse. To remember, that of the Woman of Samaria, *Iohn* 4. 25. who when she heard Christ speake of the Waters of Life said, *Giue mee Lord of this Water*: So, O Lord, giue vs of this food which may worke in our soules these so many and so worthy effects.

The Soliloquie.

DOest thou desire to know (O my Soule) with what good things Christ in this holy mysterie hasteth vnto thee? How he commeth loaden & enriched with so many merits and rewards? whatsoeuer he brought into the world, all those he exhibiteth in this most diuine Sacrament. Hee that ministreth such foode to him that fighteth, what doth hee keepe in store for him that ouercommeth? Surely, in that immortall life, in that land of promise, hee will fill thy desires with all happinesse, which in this Wildernesse giueth thee such heauenly Manna. And what doth hee so much couet of thee (my soule) by this most noble food, then that hee may plentifully reward thee with vnspeakable graces? Marke what hee bringeth, more I assure thee then thou canst wish or desire: *Behold* (saith

(saith he, *Apoc. 3. 21.*) *I stand at the doore and knocke: if any heare my voice, and shall open to mee the Gate, I will enter in vnto him, and sup with him.*

What wilt thou doe (O my Soule) in so great aboundance of all good things? Doe what thou art able, and doe it quickly: Bee thou enlarged to receiue such mysteries: Make cleane the place of thy heart: prepare the vpper roome of thy best, and best disposed deuotion. Exclude a minde beating vpon vaine and idle cogitations: exclude an entrance to euill desires: yeeld acceptable passage to the Bridegroome Christ Iesus. Gird vp thy loynes with the girdle of Truth, light the lampe of Faith, goe forth to meet him, and receiue him ioyfully.

CHAP. VII.

A Dialogue betweene MAN, *and his Soule.*

Man.

IT is true (my Soule) that this heauenly food doth bring with it many great and excellent effects to the liuing: but tell me, what doth it profit one dead?

Soule. Nothing.

Man. Then will not this Sacrament doe thee any good, if thou be dead.

Soule. But how can I die being immortall?

Man. It is true thou canst not bee extinguished with bodily death like beasts without reason, but thou maist dye well enough with spirituall death, which is by a separation of Gods grace from thee: for as the death of the body consisteth in the separation of the soule from the bodie: so thy death by thy separation

ſeparation from CHRIST.

Soule. Doth the grace of God giue life to the Soule?

Man. Yea, euen as the ſoule giueth life vnto the bodie.

Soule. But who can depriue the ſoule of grace, which is the life thereof?

Man. Sinne: as the Prophet *Ezekiel* ſaith, 18. 6. That Soule that ſinneth ſhall die, that is, ſhall be depriued of grace: and which is more, of future glory.

Soule. From whence hath ſin that power.

Man. From Gods iuſt Decree: and the very nature of ſin, which is an offence done to God, a ſtaine that ſoileth man, and that which obligeth man to a puniſhment.

Soule. Well, ſeeing ſinne is ſo dangerous, I will not continue in the actions thereof any more.

Man. Surely, then ſhalt thou be happy in the end, & we ſhal-be bleſſed partakers together, of

Christs inestimable benefits, both in this world, and in the world to come.

CHAP. VIII.

Of the principall causes which may moue vs to come to this holy Sacrament.

A Consideration of the obedience wee all owe vnto the Author of this sacred institution, who in the ordaining thereof had no other end but the glory of God his Father, and mans true and perfect good. *Si rem grande dixisset*, 2. *Kin.* 5. had he bade vs doe some great thing should we not haue done it.

A consideration had on our behalfe of our owne weakenesse, who stand in need of so many assistant helpes as we doe, cannot but moue vs to vse with all reuerence, and desire with all our

our hearts affection, this holy meane of receiuing grace, left vnto vs by the Giuer of grace. For wee doe not celebrate a remembrance onely of some thing past, but we are partakers also of grace present, which grace though not from, *ex opere operato*, by that work done, yet by the Sacrament, (as water from the Fountaine by the Conduit pipes) is conueyed and deriued vnto vs: That we offer vnto God the sacrifice of laud and praise, giue testimonie vnto men, wee are members of that mysticall body whereof Christ is the head, shew euidently vnto the world how desirous wee are to continue in that holy vnion with God and Man: the only celebration of this most holy Sacrament doth well declare and shew, and the sundry and manifold effects thereof, doe giue sufficient testimonie in the behalfe of all faithfull receiuers.

The Sixth Meditation.

CONsider that the vnion of the body and ſoule is neere, but the vnion of Chriſt and the faithfull neerer, that ſeparable, this inſeparable.

2. Conſider that this moſt diuine Sacrament is ordained by Chriſt our Sauiour, as a moſt gracious meane to deriue his grace vnto vs, to preſerue vs from euill, and alſo ſpiritually to ſuſtaine and nouriſh our ſoules vnto life euerlaſting.

3. Conſider he hath left vnto vs this myſterie, that by the benefit thereof we might be transformed into him, by liuing according to his will, which is no other thing then GOD to liue in vs.

4. Conſider how much it concerneth vs to returne carefull dutie vnto Chriſt, to exerciſe religious actions of Chriſtian pietie, to offer God the ſacrifice of thankſ-

thankſgiuing for the ineſtimable benefit of our Redemption, to obſerue and keepe with all reuerence this high and holy ordinance left vnto vs by his Sonne and our onely Sauiour and Redeemer: So be it.

The Fruit.

THe fruit of this Meditation, is to apply our diligence in the performing of this excellent part of Gods ſeruice, and to remember that which was ſaid to *Moſes: Doe according to the example which I ſhewed thee in the Mount, Exod. 25.6.*

The Soliloquie.

THou art too louing (O my Sauiour) it had beene ſufficient to procure ſome remedie for vs of thy Creatures, and we had taken it in great fauour, but it was not ſufficient for thy burning loue, but thou wouldeſt be thy ſelfe a remedy for our ſoules,

that the saying of the Wiseman, *Eccl.6.4.* might be accomplished in thee: A faithfull friend is the medicine of life and immortalitie. What friend more faithfull then my blessed Sauiour? What medicine of more efficacie then this diuine Sacrament? But that thou wouldest that the effect thereof should in part depend of vs, that was an argument of loue indeed.

If bodily Medicines should worke according to the entent and desire of the sicke: it would bee very acceptable, and all sicke folkes would thinke themselues bound to the Authors thereof: how much more are wee beholding to thee, who with so great loue hast prouided for vs a medicine of such efficacie, and so wholesome, that doth worke more of it selfe, then we can desire?

How much, O Lord, doe the lawes of humane Philosophie, differ

differ from the lawes of thy loue? What Philosopher of the world hath euer written or thought, that a King of all Maiestie, the infinite sea of all perfectnesse, would leaue himselfe for foode vnto his owne creature? What wisdome of this world had euer been able to conceiue that God, the King of all glory, to the intent hee might couple and vnite man vnto himselfe, would be willing to become his meate? O my soule, stand amazed at the loue of thy Sauiour: make an end of teares, bewaile not any longer thine owne vilenesse and weakenesse, for three louing Sisters and Aduocates haue pleaded thy cause, and found fauour. Mercy hath presented thy infirmitie and found grace: Wisedome hath inuented the meanes to obtaine help: Loue hath constrained Christ to put it in execution. This is the meane that Iesus by the meane of this most power-

powerfull Sacrament would vnite thee vnto himself, that thou mightest be made one with him, and to this end thou doest receiue him.

We giue thee thankes, O heauenly *Adam*, which hast restored that which the earthly *Adam* had destroyed. He by his meate, caused vs to depart from God, and thou by thy meat to be vnited to God: I pray thee my louing Iesus, that this vnion may be firme and sound, that neither life nor death may separate vs from thee. Cause vs, O Lord, that wee may be wholly ioyned to thee, that wee may glory with the Apostle, and say, *Gal.* 2.21. *We liue, but now not we, but Christ liueth in vs. Amen.*

CHAP.

CHAP. IX.

Of frequenting or receiuing often the holy Communion.

IT hath been ſhewed, that the holy Euchariſt is the ſuſtenance of the ſoule, as Bread and Wine are of the body: but the ſoule being of far more excellencie then the body, it were then moſt vnſeemly, that the bodie, which is tranſitorie, ſhould bee often and carefully fed: and the ſoule which is according to the Image of God, ſhould bee neglected and little reſpected. Meate, vnleſſe it be taken in due ſeaſon, doth not profit the receiuer: Treaſure that is not imployed, doth turne vs to no benefit. The vſe therefore, and frequent vſe of this heauenly repaſt is behoouefull: we haue no more ſpeciall meanes to relieue our infirmities, to procure more light, and ſtrength, to know,

know, and ouercome all temptations, to paſſe ouer this life with more peace and ſpirituall comfort, to be at our death more aſſiſted with heauenly conſolation, then by often participating of the holy Euchariſt.

There are (ſaith one) three things amongſt the reſt, which doe alwayes hold men bound to God: The firſt is, the multitude of his benefits, for which wee ought to giue thankes: the ſecond is, the multitude of our ſinnes, for which wee ought to aske mercy. The third is, the multitude of miſeries and infirmities, for which we are bound to ſeeke a remedie: Now, for the acknowledgement of our dutie, the blotting out our offences, the reliefe of our miſeries, there is at once no more ſtrong and forcible a meane, then the frequent vſe of this moſt holy Sacrament, wherein we offer praiſe vpon the Altar of our hearts, beg remiſſi-

on

on of our ſins in his merits who dyed for vs, receiue ſtrength againſt all diſtreſſes of this troubleſome world. Wherefore man which oweth ſo great and many things for benefits receiued, which ſo often laboureth vnder the burthen of his ſinnes, whom ſo many neceſſities doe enuiron, what better courſe then often to approach vnto this diuine myſterie? which is, ſaith S. *Bernard*, phyſicke to the ſicke: the way to the traueller: ſtrength to the weake: ioy to the whole: a refuge to the poore: counſell to the rich: helpe to them that are in danger: nay heauenly comfort to the departing ſoule in the laſt agony.

It is the manner of Merchants, to frequent thoſe places where greater hope of gaine groweth; the poore are wont to flock thither, where larger almes are giuen: and ſhould not the Chriſtian repaire where great and

and gainefull gifts are distributed, when he findeth himselfe in misery, poore and distressed?

The loue of God may moue and inuite some: the beholding of their owne miseries should vrge others: some the conscience of sinne should induce: others, a desire of obtaining grace: but the honour wee all owe vnto God, should solicite all, seeing wee haue not a more high and excellent meanes of performing the same.

One friend doth willingly come vnto another: it is a signe of small loue to Christ when we come so seldome to his holy Passe-ouer: as on the contrarie, his loue is augmented more and more in vs, by often communicating. A great and louing remembrance of his blessed passion we celebrate in the frequent participation of this holy mysterie: *So often* (saith the Apostle, 1. *Cor.* 11.26. And therefore often) *you shew*

shew the Lords death vntil he come.

Last of all, we see in Winter, when the Sun is farthest off, barrennesse followeth: in the coldnesse of our deuotion, when this mysterie is neglected, what ensueth but cold loue to God and Man, yea and vnaptnesse to all pietie.

The seuenth Meditation.

CONsider that in the Primitiue Church, which was gouerned of the Apostles themselues, the Christians often communicated, which did shew, that great deuotion and feruentnesse of spirit did possesse the mindes of men: and euident it is, that by how much the more that godly custome did waxe more cold, by so much the feruentnesse and holinesse of Christian people did waxe lesse and lesse.

2. Consider that by often communicating, piety and perfection of life is augmented, the Christian

Christian man is made more religious: the body made chaste and obedient to the soule, the soule to God.

3. Consider that to receiue Christ in the Sacrament with due preparation, is no other thing then to worship him with great reuerence: hee therefore, which by this diuine communicating, doth often receiue him, worships him with diuine honor: but hee which honoureth Christ on earth, shall be likewise honored of his heauenly Father in heauen, *Luke* 9.26.

4. Consider seeing this diuine Sacrament is the meate of the soule, wherewith it is strengthened and maintained in a spirituall life, it doth manifestly follow, by how much the more often the soule is nourished with this meat, by so much the perfecter it is made in a life spirituall.

5. Consider, saith S. *Bernard*, *Ser. de Cena Dominica*, if any doe not

not ſo often feele ſo great motions of anger, enuie, carnalitie, let him thinke that by often communicating, God makes ſound the corruption of our nature.

The Fruit.

THe fruit of this meditation, is, to make a firme purpoſe of applying our ſelues to this frequent & often communicating, to beſeech the Lord, that the ſoule may neuer loath this heauenly food: but with an inward affection deſire it: from which affection ſpringeth perſeuerance, and a readineſſe to ſanctimonie and holineſſe of life, with a longing to walke before the Lord in vprightneſſe: and that holy hunger and thirſt after righteouſneſſe, which makes the godly bleſſed, *Math.* 5. 6.

The Soliloquie.

WHat grace is this (O ſweet Ieſu) which thou doeſt affect

affect mee with? for thou not onely vouchsafest to open vnto me the precious Mine of gold lying in the field of the holy Church, that is, the hidden treasure: for which the man that found it, sold all that he had, to buy that field: but also doest often inuite me to digge for so precious a treasure, that thou maiest enrich my soule. But that which draweth me into admiration is, that to the purchasing of this field, and digging this treasure, as often as I wil, thou hast added so great a commoditie, that I need not sell any of my goods, much lesse all that I haue.

Lord, if to obtaine this treasure thou hadst ordained hard Fasts, long Pilgrimages, shedding of bloud, and other sharpe penances: all these labours and afflictions ought worthily to haue beene suffered to taste euen but once thy sacred body: but, O[illegible]ue vnheard of: that hadst rather

rather make the entrance easie and delectable, that I might often returne to this Mine. O *Adam*: how much better is the condition of thy posteritie, then was thine, which is now brought to passe by the meanes of our louing and liberall Iesus? Thou wert driuen out of Paradise, and that thou shouldest not returne thither to eate of the Tree of Life and liue, one of the Cherubims armed with a fierie sword, was set of the righteous God to keepe it: we thy children, liuing in the Paradice of thy holy Church, are not onely not driuen away by an Angell, with a fierie sword, but are inuited of the Lord of Angels, by the fire of his loue, to taste often the fruits of the Tree of Life: yea to receiue him, who hath giuen all strength to the Tree of Life, that giueth vs a blessed and euerlasting life: for so hee inuiting vs hath promised: *Hee which eateth of this bread,*

bread shall liue for euer, Ioh. 6. 58.

O my soule, be somewhat stirred vp, and magnifie thy God: for hee which is mightie hath done great things for thee: Dost thou not see him, that he is made thy treasure to make thee rich? Returne often to digge it: it is a precious treasure, and therefore it will satisfie thy desires: it is infinite, and therefore will neuer decay, or be made empty.

CHAP. X.

Of the impediments which detaine men from the blessed Sacrament.

IN the second of *Exodus* and the sixt: *Pharaoh* to withhold the people of God from doing Sacrifice, causeth his Taske-masters to set them about drudgery.

It is the wilinesse of the olde Serpent, to draw vs from performing this holy seruice vnto God,

God, to make the world and the flesh distract our thoughts and desires, so to keepe vs from this spirituall part of Gods worship, either by a remisse and careleſſe neglect, or at leaſt, by a timorous conceit of our vnworthineſſe to approach vnto the Table of our Lord.

This careleſſe and remisse neglect ariseth of our many incumbrances and buſineſſes in the world. We can finde time to follow profits and pleaſures: but for to enter into this ſo ſerious buſineſſe of our ſoule, wee are not at leiſure. Wee ſay as *Felix* ſaid to Saint *Paul*, *Act.* 24. 25. wee will heare of this another time.

Eſau, to ſatisfie his appetite, left his Patrimonie: the Gergeſens reſpecting their ſwine neglected Chriſts heauenly preſence. What great indignitie was offered vnto the rich man, *Luk.* 14. 16. who prepared a great Supper,

per, ſent his ſeruants to call them that were bidden for to come in, when the vnthankefull gueſts returned anſwer, they were otherwiſe imployed? indeed they cared not for comming at all.

If feare keepe any away, becauſe it may ſeeme preſumption to approach vnto ſo holy a place as the Altar of the Lord, let it be remembred, Chriſt calleth all that be weary and heauy laden, promiſing to refreſh them, *Math.* 11.28. Penitent ſinner, theſe words they are Chriſt his words, becauſe hee ſpake them, and they are thy words, for they are ſpoken vnto thee.

If ſloath and negligence draw vs backe, let a carefulneſſe of our eſtate to come ſtirre vs forward, in the work of our Redemption. Did Chriſt our Sauiour lightly performe the ſame? No verily: and ſhall we lightly regard this his ſeruice? *Multa dixit*, he ſaid many things, *Multa fecit*, he did many

many things, *Multa pertulit*, he ſuffered many things: and ſhould we either ſay, or doe, or ſuffer little, or nothing at all in his ſeruice: God forbid?

If any finde himſelfe cold and ſlow without deſire and deuotion towards this heauenly meate, hee ought not therefore to abſtaine from it, for he ſhall here finde ſenſible deuotion, when al the powers of the ſoule, and diſperſed appetites are gathered together, when our will and ſtrength is forcibly caried to God, and we meruailouſly moued to honour the paſſion of our bleſſed Sauiour.

The impediments therefore conſidered, wee may indeuour then to auoid them, that ſo we may come and offer our ſoules and bodies a ſacrifice to God, that neither by the ſubtleneſſe of Satan, the affaires of this world, the pleaſures of the fleſh, we be drawne away from ſo high and

heauenly a repast prepared for vs as is this great mysterie of mans Saluation.

The eight Meditation.

CONsider that the Diuel cannot endure the vse of this profitable Sacrament: for hee knoweth how much it is of force to attaine blessednesse from whence he for his pride fell. And hee hateth the Sacrament, for in it is represented our Sauiours Passion, by force whereof, hee is thrust from the tyrannie which he would exercise vpon man.

2. Consider for what causes the Diuell doth labour by diuers meanes and Arts, to withdraw men from often communicating, whence wee may gather how profitable this holy Sacrament is to the soule, when it is manifest, it so much displeaseth Satan, the capitall enemy of our soules.

3. Consider that our nature

is

is of it selfe prone to euill, and how the alurements of the flesh, the affaires of the world, are ready to carrie vs away from Gods seruice: and therefore by so much the more, we should the rather shake off al impediments, and receiue this holy Eucharist, whereby we are strengthned to resist temptations, vnited vnto Christ, and armed with his grace, which shall protect and saue vs.

4. Consider that whereas the holy Sacrament is numbred amongst the greatest benefits giuen to vs of God in this life, that we doe in nothing more auoid the tokens of vngratefulnesse, then by often communicating the same benefit. *Doe this in remembrance of mee*, as if it were a benefit to him, when we benefit our selues.

5. Consider how the intermission of this holy institution doth make men (in time) lesse religious. This neglect how it

proceedeth, for the moſt part, of want of Loue: for, it cannot be, that one ſhould loue Chriſt, and yet neglect this his holy ordinance.

The Fruit.

THe fruit of this Meditation is, firſt, to beg of the Lord, an inward affection and deuotion to the holy Sacrament: next, ſtrength againſt the temptations and allurements which ſeeke to withdraw vs from the ſame.

The Soliloquie.

BEhold now (O good Ieſus) by how many meanes my infernall enemie indeuoureth to draw mee away from thy heauenly Table: at one time he aſſaileth mee in the faith of this moſt holy and hidden Sacrament: at another time, hee forcureth mee with ſcruples, very often hee ſtriueth to pull mee back

back for many humane respects, and that hee may effect his purpose, hee laboureth that the world may with-draw me by the affaires thereof: and that the flesh should complaine, her repentance and turning vnto God is grieuous vnto her. O my soule, if there were not an inestimable benefit receiued by this holy Sacrament, the Diuell would not be troublesome vnto vs: yea, he would reioyce in the time misspent herein: But the enemie of man is not ignorant of the great good that hereby commeth to man.

Now behold O Lord, the assaults of this aduersarie of our soules, I desire no other thing of thee, then that thy seruant *Iob* desired and obtained. *Iob* 19.3. *Place me by thee, and let the hand of whomsoeuer fight against mee: stand on my part, O Lord, and I shall be safe.*

None shall stay mee from fre-

quenting this heauenly Sacrament: I pray thee therefore, my merciſull Ieſus, that like as thou haſt inſpired me of thy merciſull goodneſſe, that I might beg the taſte of this precious meate: ſo thou maiſt beſtow on mee grace to frequent the ſame with ioyful perſeuerance. Cauſe (O Lord) that the memorie and deſire of this holy Sacrament fal not from me: otherwiſe I know that my heart will waxe faint, and I ſhall bee conſtrained to ſay with the Prophet, *My heart is withered within mee, that I forget to eate my bread.* Let not the diſtruſt of mine owne vileneſſe deterre and fray mee from ſuch a heauenly meat, ſo full of comfort: to which inmble deſire, Lord giue thy bleſſed grant: *Amen.*

The

The ninth Meditation.

That to abſtaine from the Sacrament without iuſt cauſe, is an impediment vnto our ſpirituall profit.

MAny there are in the world who vpon careleſneſſe and negligence are not willing for to giue ouer worldly buſineſſe or to take paines to prepare themſelues to this ſpeciall part of the ſeruice of God, abſtaine from the holy Sacrament. Others complaine, they want ſenſible deuotion, and ſo not finding themſelues ſo fit as they would with themſelues, giue ouer to approach vnto this holy myſterie. A third ſort, pretend they are not, and cannot be in perfect charitie. A miſerable caſe it is, that men ſhould for meane and tranſitorie things neglect heauenly: nay, that which is moſt lamentable, that they ſhould in a

maner, ſtudy to perſwade themſelues there is no God, becauſe they would take no paines to ſerue him: neglecting all religious duties, and almoſt willing their ſoules ſhould become like the ſoules of beaſts, mortall and corruptible: that men ſhould be ſo blinde as to hurt themſelues becauſe their enemies hurt them?

To worke the beginning of a better alteration in theſe mens mindes, let them conſider whoſe creatures they are: why God hath ſent them hither, what hee will require of them when they are departed hence.

Now for humane reſpects to neglect any longer our ſeruices due vnto God (amongſt which, this of the Sacrament is moſt excellent) it is a great indignitie, where God himſelfe is a party.

Who would care for the courſe diet of Egypt, that may haue Manna from heauen? We ſhould be

be carefull, not ſo much what we now doe, as what one day wee may wiſh we had done.

As for thoſe who vpon an opinion of their owne vnfitneſſe and vnworthineſſe, approach not vnto this holy Communion, or rather for that they haue no ſpirituall hunger, but are dull or lumpiſh, hauing no deſire at all, that haue no feruour or deuotion, but are dry and cold: it may be ſaid of them; *holy Father, Forgiue them, they know not what they doe.*

When any finde theſe wants and defects in themſelues, as many doe, they ought to conſider what they ought to doe, for feare of further perill: they ſhould not be diſcouraged, but remember to ſerue God not onely in proſperitie, that is, when he ſends them ioyfull and gladſome motions: but alſo in times of aduerſitie, or when he ſends them ſorrowfull: let them

know, that voluntarie want of feruour, which commeth of negligence, is the default, and not that which sometimes feeleth not sensible Deuotion: to haue desire and good will, to serue God in this coldnesse, is much acceptable, and sheweth that fidelitie and loyaltie wee owe to God. For scruples of not being in charitie, and the like, we ought not to abstaine from the holy Communion for euery light cause, but to call to minde, for whose sake it is, we are to loue our very enemies.

Bee it thou art, wretched and miserable and vnworthy of all good: thou oughtest not therefore to depart from this holy Table: but rather, with the more desire to fly vnto God, considering he is that Lord, who accepteth a sorrowfull spirit, as a sacrifice offered vnto him, that hee is the same now in heauen, that hee was when hee was con-

uersant

uerſant in earth. See in the Gol-
pel, he neuer reiected any ſinner,
or diſtreſſed creature that would
come vnto him: he reiected not
the Publican: hee reiected not
Mary Magdalen: he reiected not
the Woman with the iſſue of
bloud. Yea wee reade that the
blind, the lame, and all that were
diſeaſed came vnto him, & that
hee cured them all; yea, when
they could not come to him, he
was content to goe to them.

And heere wee haue further
to note, that to come worthily
and with due reuerence vnto
this holy Sacrament, may bee
vnderſtood two maner of waies:
one is conformable vnto the dig-
nitie of the Lord, whom we re-
ceiue, and in this ſort commeth
none worthily: no, though hee
ſhould beſtow all his time in
preparing himſelfe ſo long as the
world ſhall endure: another
manner to come worthily and
with due reuerence, is, in re-

ſpect

spect of that, which God doth require at our hands, which is to come in Faith, and Repentance, and iudging our selues, purposing to leade a new life, and to walke from henceforth in God his holy lawes. It is in our preparing, as it is in our almes, not according to that a man hath not, but according to that hee hath: in that as much as we can, there is nothing wanting.

CHAP. XI.

A Conference betweene the Soule and faith.

Soule.

SHall I bee so bold with *Obed-Edom*, as to approach to this sacred Arke, and receiue the same into mine house?

Faith. Why mayest thou not be so bold?

Soule. For because I am weake, miserable, and ill inclined.

Faith. He who commeth vn-

to

to thee; is both the Phyſitian and the Medicine: hee himſelfe hath ſaid: The whole need not the Phyſitian, but the ſicke. Hee is the man in the Goſpel, that made a great Supper, and bade gueſts to come in and to take part of it, *Luke* 14.16.

Soule. If *Iohn* the Baptiſt ſanctified euen in his Mothers wombe, reputed himſelfe vnworthy to looſe the Latchet of Chriſts Shooes: And S. *Peter*, thinking himſelfe vnworthy of his preſence, ſaid: Goe from me, O Lord, for I am a ſinfull creature; how ſhall I miſerable ſinner, dare to receiue vnto mee ſo high a myſterie?

Faith. If he deſcended from heauen to ſaue ſinners: if he call vnto him all that are weary and heauy loaden, ſhall hee not accept of thee, if thou come vnto himſelfe, calling thee to come?

Soule. What ſhall make mee ſecure of puniſhment?

Faith.

Faith. Humilitie and Loue. By Humilitie thou shalt be exalted: by Loue thou shalt bee rewarded. Come therefore vnto him by this holy meane left vnto thee.

Soule. But if the Bethshemites in the first of *Sam. 6.* were so sharpely punished for looking into the Arke, how may I presume to receiue the Lord of the Arke himselfe.

Faith. The Bethshemites were worthily punished, for that they looked into the Arke of curiositie: they did not honour and reuerence it as they ought to do. Wherefore if thou hast Humilitie and Loue, thou needest not feare the punishment of the Bethshemites.

Soule. But I cannot choose but acknowledge with the Centurion, that I am not worthy to receiue Christ vnder my roofe.

Faith. The Lord maketh them worthy who acknowledge their owne

owne vnworthinesse. Wherefore with all humble submission say: O Lord Iesu, I come vnto thee, beseeching thee to turne away thine eyes from my sinnes: if thou wilt behold them, behold them Lord not as a Iudge to punish them, but as a Physitian to cure them. Cause I beseech thee, that my infirmities, may happen to thy greater glory, as the infirmitie of him did, that was borne blind, *Iohn* 9. 3. Thou deliuering me a sinner, by so much the more shall thy glory shine, by how much the more I am vnworthy and miserable.

CHAP. XII.

Another Dialogue betweene the distressed Sinner, and Faith.

Sinner.

I Am not worthy to approach vnto so high a place, as the Table of the Lord: and therefore

fore I come so seldome as I doe.

Faith. Didst thou doe this of true humilitie, and not of negligence rather, it were well. But I doubt thou doest it of sloth, because thou wilt not take paines to repent as thou oughtest.

Sinner. The very truth is, I am afraid.

Faith. Why man? let the loue of him that so louingly calleth thee abandon feare.

Sinner. But I am sinfull in my owne conscience, conscious to my selfe of sinne.

Faith. Who can say his heart is cleane? all haue sinned, and all haue gone astray.

Sinner. But my sinnes are grieuous, and therefore I absent my selfe.

Faith. Are they grieuous? and therefore thou shouldest rather seeke a remedie where it may be had.

Sinner. But I haue not sensible deuotion to seeke.

Faith.

Faith. Though we cannot be as ſtrong as *Sampſon*, wee muſt not let all alone, Chriſt will accept a good heart.

Sinner. But I cannot ſo well diſpoſe my ſelfe yet, by reaſon of the affaires of this world.

Faith. God willeth vs by his Apoſtle Saint *Peter* to caſt all care of earthly things vpon him, becauſe we ſhould caſt our care about heauenly.

Sinner. But may I be ſo bold, as to come and be partaker of ſo holy a myſterie?

Faith. Thou maiſt, and therefore prepare faith and a penitent heart, and come in the name of God. Heere is the wine that makes glad the heart of man; what better comfort, then from the Comforter himſelfe? comfort thy ſelfe therefore in God, let him be thy onely comfort: So be it.

CHAP.

CHAP. XIII.

A spirituall complaint of the Soule.

WHat shall I doe, my sweet Iesu? for two most strong Captains doe greatly assault me, that is to say, Feare and Loue: Feare obiecteth to my minde, the highnesse of this most diuine Sacrament, which doth make me draw back my foot: but Loue sheweth me the excellency which this admirable mysterie doth procure, and makes mee that with pleasant desire I dare goe on & come into thy sight. O my Sauiour, what shall I doe? if ouercome with feare, I depart further from thy holy Table, when thou hast said: *Vnlesse ye eate the flesh of the Sonne of Man, you shall not haue life in you.*

If I be ouercome with Loue, shall I be so bold without Feare to receiue the Sacrament of so great

great a Maiesty? What then shall I doe (O my Sauiour?) I know well the one cannot please thee without the other: for seeing thou art our Father, Loue is worthily due vnto thee: and seeing thou art our Lord, Feare and Reuerence.

Wherefore I determine to giue my diligence to both, to receiue both into my company. Loue shal cause that I come often and willingly, Feare that I come reuerently, and with diligent preparation. And thou my most gentle Redeemer, seeing thou vouchsafest to inuite me so often to thy sacred feast, bring to passe, that these two Captaines may not forsake me. Oh my heauenly father: for that thou hast bound mee with so many benefits vnto thee, and tyed me with so great bonds of Loue, I beseech thee by the same Loue wherewith thou doest alwayes prosecute thy only begotten and beloued Sonne,

that

that thou wilt not leaue mee ſo bound, but rather draw mee to thy Sonne, ſeeing thou haſt promiſed it to mee by the Prophet *Oſea*, when thou ſaiſt, I will draw them vnto mee with chaines of Loue. Remember alſo (O my bleſſed Sauiour) that thou haſt promiſed this drawing, when thou ſaidſt: *When I am lifted vp from the earth, I will draw all things vnto my ſelfe.* Now O Lord thou art exalted, it remaineth that thou draw my heart vnto thee: and when it cannot finde where it may reſt, like the Doue, it may returne to thee the Arke of ſaluation. But if thou O Lord, doeſt not ſtretch forth thy hand to draw it vnto thee into the Arke, it ſhall ſtay without doores, and ſoone periſh in the Waters: Lord Ieſus receiue me in, and I ſhall bee ſafe. Say vnto my ſoule, I am thy ſaluation, *Pſal.* 35. 3.

CHAP.

CHAP. XIIII.

Of remouing dangerous impediments, which hinder the worthy Receiuing of this holy Sacrament.

THere is (ſaith the Wiſeman) a word cloathed with death, God grant that it bee not found in the Houſe of Iſrael. And there is too (ſaith the Apoſtle) an vnworthy receiuing of Chriſt vnto condemnation, 1. *Cor.* 11. 27. And God grant it bee not found amongſt the Iſrael of Chriſt. That which is to ſome the ſauour of life vnto life, and theſe are the worthy Receiuers: the ſame may bee vnto others the ſauour of death vnto death: and theſe are the vnworthy.

What is therefore more needfull then to remoue all dangerous impediments, which may hinder the fruit and efficacie of ſo

ſo high a miſtery, as to purge vs of the leauen of ſinne and maliciouſneſſe, of all ſenſuall deſires, faithles cogitations, impenitent affections, and all other euils whatſoeuer, which may withdraw the hart of man from God, & hinder the good of this ſouetraigne medicine of our ſoules?

The Sunne to them which are in health is pleaſant and wholeſome, but vnto thoſe who are pained in the head, it falleth out to be far otherwiſe. A potion receiued in due ſeaſon, doth helpe the Patient. The ſhowres and dewes of heauen make the tree wel planted to proſper, & fructifie: but that tree, which hath ſome worme at the root, & doth whither vpward, doth more and more decay for all this moyſture. The ſoule rooted in faith & charity is a good Plant, whom this heauenly dew doth nouriſh: a corrupt conſcience is that Worme which maketh the withered

thered tree to fade away so long, vntill the Master of the vineyard say, Cut downe the vnprofitable Tree, why cumbreth it the ground? Now therefore, that the faithfull Christian may be as the Tree planted by the waters side, *Psal.* 1. which shall bring foorth his fruit in due season, let him in the name of God remoue all dangerous impediments, as enuy, euill concupiscence, infidelity, and the like: that he eate not of this Bread, and drinke not of this Cup of the Lord vnworthily.

The tenth Meditation.

CONsider that the olde Israelites did not receiue Manna, so long as there remained in their houses the leauen of *Egypt*: so, so long as sinfull desires remaine in our hearts, wee receiue not as wee ought to receiue our heauenly Manna.

2. Consider that to come vnworthily

worthily to the holy Eucharist, as without faith, without deuotion, without repentance, without reuerence is very dangerous

3. Consider how respective wee should bee in comming to this holy mystery, how carefull, how religious.

4. *Salomon* saith, *When thou sittest to eate with a Ruler, consider diligently what is set before thee, Pro.23.1.*

5. *Abraham* when he was making his Offering to God, *Gen.* 15.11. the Fowles came to hinder *Abrahams* offering, as wādering thoughts would do ours: *Abraham* arose & droue them away.

6. In the first of *Sam.* 21. *Abimelech* asked *Dauid* if his men were cleansed before they were permitted to eate of the shewbread.

7. God said to *Moses*, Put of thy shooes, for the place where thou standest is holy ground. *Exod.*3.5.

The

The Fruit.

THe fruit of this Meditation is to prepare our ſelues in the beſt and moſt reuerent manner we can, that we eate not *Panem Domini contra Dominum*, the Bread of the Lord againſt the Lord, as S. *Auſtin* ſpeaketh; to remoue all dangerous impediments, to be ſorry for our ſinnes paſt, and reſolue vpon amendment for the time to come.

The Soliloquie.

SEeſt thou not my ſoule, that in is thy part to come with all deuotion & attention of minde to this holy Sacrament? Remember that when God *Exod.* 19. 13. was to talke with *Moſes* vpon the Mount, how he commanded, that neither man nor beaſt ſhould approach to the Mountaine, leaſt *Moſes* by the ſight of any

any Creature ſhould bee diſturbed: yea, that he ſhould haue fitter opportunity of attention, without diſtraction, the whole hill was couered with a great & darke cloud, the multitude were commanded to ſanctifie themſelues, yea, to waſh their very cloathes.

No otherwiſe (my ſoule) doe thou, that no euil affection come with thee vnto the holy Altar, which may draw thee from Deuotion: heere God doth expect thee. Conſider with thy ſelfe, that he can neuer be truely deſired and loued of thee, vnleſſe in comming to this ſacred Table, thou cleane forget all earthly things. Heare what the Kingly Prophet ſaith, *Pſal.* 45. 11. *My daughter, hearken and conſider, incline thine eare: Forget alſo thine owne people, and thy Fathers houſe, ſo ſhall the King haue pleaſure in thy beauty, for he is thy Lord God, and worſhip thou him.* But (O Lord)

Lord) what ſhall I doe to attaine this Deuotion? For my minde doth remaine ſo corrupt, ſince that generall fall of our firſt Father *Adam*, that oftentimes againſt my will, it wandereth vagrant where it ſhould not: what ſhall I doe, when my infernall enemy indeuoureth by many earthly occaſions, to draw me away from this heauenly Table, and to come (which is no leſſe fearefull) vnworthily vnto the ſame. Thou ſeeſt (O mercifull Ieſus,) in what ſtate I ſtand, that is to ſay, how weake I am by nature, helpe I beſech thee, my weakneſſe with thy holy grace, that all defects remoued I may approach vnto thy heauenly Table, with heart and ſoule prepared.

CHAP. XV.

Of preparing our ſelues before wee come to the moſt holy Sacrament.

IF in our earthly affaires wee oftentimes forget heauenly, good reaſon it is that in our heauenly, wee ſhould much rather forget all earthly, and prepare our ſelues to this ſo ſolemne a ſeruice, which doth conſecrate man vnto God.

Chriſt ſent two of his Diſciples before to make ready the vpper roome, where hee would keepe his Maundie with his Apoſtles: our Faith and Repentance, as two meſſengers, muſt prepare before, the vpper roome of our ſoules.

When God appeared vnto his Seruant *Moſes* in the buſh, hee willed him to put off his ſhooes, becauſe

becauſe the place was holy. The place where thou ſtandeſt (ſaith he) is holy ground, *Exod.* 3. 5.

The Iſraelites keeping their Paſſeouer, put leauen out of their houſes. Chriſt waſheth his Diſciples feete before he did eate with them, or they with him: ſay S. *Peter* what hee will, we haue need to be waſhed. The Prophet *Dauid* ſaith, *I will waſh my hands in innocency, and ſo will goe to thine altar, Pſal.* 26. 6. *Heſter* comming to finde grace and fauour in the ſight of *Aha ſhueroſh*, firſt humbleth her ſelfe by faſting & prayer. *Iacob* comming for a bleſſing, putteth on *Eſaus* garment. Wee are approaching to the Lords Altar, wee are comming for a bleſſing: ſeeking fauour, what ſhould we do elſe but waſh our hearts by Faith in the bloud of the Lamb, humble our ſoules, by faſting, before we participate of the Bleſſed Sacrament, as if wee will ſerue God, before we ſerue

our ſelues; and ſo come and take vnto vs the garment of Chriſts righteouſneſſe?

Againe, it behooueth euery one that will ſafely come to this Table of the Lord, to direct all his affections and deſires to God onely, to doe nothing, to affect nothing, but Gods pleaſure reſpected.

For him that will rightly be partaker of this holy myſtery:

1. Faith is neceſſary, whereby he beleeueth remiſſion of his ſins in Chriſts merits.

2. Repentance is neceſſarie, whereby he acknowledgeth the greatneſſe of his ſinne, iudgeth himſelfe: and iudging himſelfe, he ſhall not be iudged of God.

3. Charity is required, whereby the minde is at peace & quiet with God and men: and he that dwelleth in charity (ſaith S. *Iohn*) dwelleth in God, and God in him: dwelleth in God, what more ſecure? and God in him, what

what more ſweet?

4. Attention muſt be had, that he be not carried away from reſpectiue deuotion: and chiefly from the meditation of Chriſts paſſion, his reſurrection the third day, his deſcention into hell, his aſcention vp into heauen, his glorious ſitting at the right hand of God, from whence hee ſhall come at the end of the world, to iudge both the quicke and dead.

5. Conſtancie is neceſſary, or a reſolution to bee conſtant, for he hath ſaid, *be thou faithfull vnto death, and I will giue thee a crowne of life*, Reuel. 2. 10.

The eleuenth Meditation.

CONſider how buſie and carefull *Martha* was (*Luke* 10. 40.) to receiue Chriſt into her houſe, and therefore much more carefull ſhould euery one be to receiue him into his heart.

2. Conſider what reuerence

and deuotion is meete by that of the Prophet ſpoken of Chriſts entrance into heauen: *Be ye lifted vp yee euerlaſting Gates, and the King of glory ſhall come in,* Pſal. 24.6.

3. Conſider that to entertaine an earthly Prince all things are made decent and cleane.

4. Conſider it was ſaid to him that came to the marriage feaſt after an vnſeemely manner: *Friend, how cameſt thou hither, & haſt not on a wedding garment?* *Mat.* 22.12.

5. Conſider how the Apoſtle Saint *Peter* when Chriſt would waſh his feete, thought himſelfe vnworthy that ſo great honour ſhould be done vnto him.

The fruits of this Meditation.

THe firſt is, to prepare vs with al humble reuerence, but chiefly to offer vnto God

God the ſacrifice of a broken & contrite heart, that as his body was broken for vs, ſo ſhould our hearts bee broken by contrition for our ſinnes.

2. The ſecond is, to crie out with the Prophet: *Crea in me Domine, novum cor*: Create in me, O Lord, a new heart.

3. The third is, to become ſurueighors of our ſelues: and call a little conſiſtory in our own ſoules.

CHAP. XVI.

A forme of confeſſing our ſins, before we come to receiue the moſt holy Sacrament.

O Lord, thou art not wont to driue away ſinners, but calleſt them, & conuerteſt them to thee: Thou art he that haſt ſaid, *Mat.* 11. 26. *Come all that are weary & heauie loaden.*

It was publikely ſpoken of thee, that thou diddeſt receiue Publicans and Sinners, and didſt eat with them. O my Lord thou art now at the throne of mercy and therefore haſt not changed thy nature, which thou hadſt ſometimes heere in the world. O my Lord, thou ſtill calledſt them from heauen, whom thou didſt once cal on earth: wherfore comforted with this remembrance of thy loue, I come vnto thee loaden, and labouring, and burdened with my ſinnes. I come as the ſicke to the Phyſitian, beſeeching thee to heale me: as a ſinner to the well-ſpring of Life, beſeeching thee to reuiue me. I acknowledge, I acknowledge my great vnworthineſſe.

If thine owne holy Apoſtle or as hee ſeemed, Prince of the Apoſtles, could cry out and ſay: *Goe from me (O Lord) for I am a ſinfull man:* how much more ſhal I, who am the chiefe of ſinners, ſay,

ſay, I am not worthy to whom thou ſhouldeſt come: Nay, I am not worthy to come vnto thee, much leſſe to receiue thee?

It was lawfull for none to taſte of the Shew-bread, which was onely a ſhadow of this profound myſtery, but onely for him who was cleane and ſanctified: how ſhall I eate thereof, who am ſo far remoued from cleanneſſe?

It was ſo great an offence to touch thy ſacred Arke, that *Vzzah* ſtretching out his hand to touch it (2 Kings 6.7.) was ſodainly ſtricken: how can I not then but feare and tremble?

O Lord, as I feare thy greatnes, ſo do I alſo feare the multitude of my ſins. I am that Foole, *Pſal.* 14. that ſaid in his heart, *There is no God.* I liued ſo diſſolutely, as (by manners I profeſſed as much) I feared not thy iuſtice, I dreaded not to tranſgreſſe thy Lawes, I rendred not thankes as

I ought: What other thing hath my life beene, then a daily warre againſt thee? What other thing haue I done by my ſinnes, and careleſſe comming vnto this miſtery in former times, then offered thee open wrong, ſtricken thy bleſſed Head with a Reede? My ſins haue beene the Speare that goared thee: the Thornes that pierced thee: how therefore ſhall I be ſo bold as to come vnto thee? Shall I repoſe thy ſacred body in a den of Dragons, a neſt of Scorpions? what other thing is a ſoule full of ſin? wherefore doſt thou caſt thy childrens bread vnto dogges, and thy precious Margarite to Swine? How wilt thou reſt with me (O my Lord) which art the purity of a Virgin, the fountaine of all pulchritude? Thy moſt holy body taken from the Croſſe; was wrapped in fine linnen, laid in a new Sepulcher, wherein neuer any was laide, but what part of my

my ſoule is cleane? What new? How then ſhall I receiue thee, (O my Sauiour and Redeemer?) I am aſhamed ſo often as I behold my ſelfe in ſuch a ſtate: I bluſh, conſidering what I am, & whither I am about to come. My refuge is, to flie vnto thy mercy, according to which mercy, O Lord, looke vpon mee. Did the ſtones cleaue aſunder, when thou ſufferedſt thy Paſſion, and ſhall my ſtony heart be nothing mooued, for whom thou diddeſt ſuffer? Did the earth moue, and ſhal my earthly minde ſtand vnmoueable, like a dead center? No, no: I am mooued, O my Sauiour.

Another forme of confeſſion.

TAke it not heynouſlie (O my Lord) that being ſuch a one as thou ſeeſt me to be, I dare preſume to come into thy ſight: I remember, thou waſt not offended

offended with the poore Woman, which had the issue of bloud, (*Mat.* Chap. 9.) but didest accept of her, saying: *Be of good comfort Daughter, thy Faith hath made thee whole.* I haue a greater issue, and come to thee, to thee to be cured.

I call to minde *Mary Magdalene*, who washed thy feete with her teares, and wiped them with the haire of her head. Behold, heere lyeth a Sinner, which hath more sins, but fewer teares: shee was not the first nor the last whom thy mercy receiued: Receiue me (O Lord) though I haue not shed so many teares as may wash thy feete, yet hast thou shed as much bloud as can wash away my sins. O my Lod thou hast not changed thy office and nature, though thou seemest to be farr away.

I reade in the holy Gospell, that all that were sicke and diseased did resort vnto thee: and that

that the multitude (in the sixt Chapter of *Luke*, and verse 19) sought to touch thee: for there went Vertue from thee. The Leapers came vnto thee, and thou stretching forth thy blessed hands diddest heale them: thou gauest vnto the blinde their sight, vnto the lame their limbes. Thou diddest cure the sicke, dispossesse the deuil, raise the dead, and canst thou now forget to shew mercy, which art mercy it selfe? I come vnto thee, O my Redeemer: I come vnto thee, O eternall Creator of heauen and earth: beseeching thee, that as the holy King *Dauid* did accept at his Table, & shew fauour vnto *Mephibosheth*, 2 Samuel 9. 11. though of himselfe deformed: yet for the loue of *Ionathan*, of whom hee was descended: willing thereby to honour the son for the Fathers sake: So may it please thee, to admit me, though of my selfe most deformed in the loue

loue of him, in whom thou art well pleased.

I offer vnto thee (O Lord) an humble heart: and had I many hearts, I would offer them al vnto thee. Lord, I can bee no more without thee, nor liue without thee then can this body of mine remaine, when life is taken from it. Wherefore, necessity driueth me vnto thee, and hope of mercy ministreth boldnesse: by how much the more vnworthy I am, by so much the more art thou glorified in shewing mercy to me thy poore and vnworthy seruant.

CHAP. XVII.

A Meditation on these words:

Whence commeth this, that my Lord commeth vnto me.

HE bringeth himselfe, that sendeth not another: hee which

which hath ſo many ſpirits his miniſters, commeth himſelfe vnto his ſeruants, hee viſiteth his ſicke, lifteth vp and comforteth the fallen, helpeth the afflicted, refreſheth the hungry with his owne body and bloud, who aboundeth with ſo many, ſo diuers meanes and medicines, as to whom the fulneſſe of the whole earth doth appertaine. Hee bringeth himſelfe vnto thee (O my ſoule) as a father, when he proſecuteth thee with loue: as a brother, when he maketh thee by adoption the Sonne of God: as a fellow, when he appointeth thee a Co-heire of his heauenly kingdome, as a heauenly repaſt for thy eternall comfort: as an Intercеſſor for the remiſſion of thy ſinnes. O the wonderfull loue of the Sonne of God: *vnde venit?* from whence commeth this, that my Lord commeth vnto?

CHAP.

CHAP. XVIII.

A meditation vpon these words of the Centurion.

Mat. 8. 8.

Non sum dignus vt intres sub tectum meum.

Lord, I am not worthy that thou enter vnder my roofe.

O Lord haddest thou rather bee at another mans house with dishonor then at thine own with honour? at least (O good Iesu) if thou hadst no respect of thine honour: if thou castest vnder foot all praise and renowne, if thou takest vnto thee euery vile sinner, yet haue regard to thy estate? Lord, I confesse, *I am not worthy that thou shouldest come vnder my roofe:* Thou knowest my pouerty and need: I haue this

this poore cottage farre vnmeete to entertaine ſo great a gueſt as thou, O my Lord. This body is not compact of gold and Siluer, but of duſt and aſhes: and alſo ſubiect to infirmities, diſeaſes, and death. This Soule ioyned to my body is farre from that holineſſe it ſhould be indued withall, farre vnmeete a place it is for ſuch a perſonage. I am altogether confounded, I tremble and ſhake at the comming of ſo great a Gueſt into ſo poore a houſe, as my ſoule is.

CHAP.

CHAP. XIX.

A Meditation vpon these words:

Tantum dic verbum & sanabitur anima mea.

But onely say the word, and my Soule shall liue.

AND art thou ignorant (O my Lord) who thou art? what a one & how great? Thou art God Omnipotent, thou Lord of all, thou art the Creator of heauen and earth, and whatsoeuer is contained in the vast compasse thereof: thou hast raised mee vp, as all other things else of nothing, thou hast cloathed me with this body, and hast giuen me in my first creation a right and righteous soule; thou hast restored this soule saine from the state of innocency; thou hast illuminated it by grace, and washed it in the sacred Font of Bap-

Baptiſme. O my Lord, thou art he that ruleſt and gouerneſt me, thou wouldeſt for my ſake become man, die for me, ſuffer for me the very death of the Croſſe; ſo much could Loue and Charitie preuaile with thee: Lord, thy Grace is ſufficient. And wilt thou turne then into my houſe to refreſh my faint Soule, to cure me being weake, and heale mee being ſicke? Will not the onely word ſuffice, wherewith thou haſt cleanſed the Leapers, diſpoſſeſſed the Diuels, raiſed the dead? It will ſuffice, O my Lord, the Centurion ſaid vnto thee, *Math.* 8. 8. *I am not worthy that thou ſhouldeſt come vnder my roofe: Dic verbum & ſanabitur ſeruus meus*: ſo ſay I vnto thee: *Dic verbum, & ſanabitur anima mea*, ſay the word, and my ſoule ſhall be healed.

CHAP.

CHAP. XX.

A Meditation vpon theſe words:

MATH. 8. 7.

Veniam & curabo eum.

I will come and cure him.

IF it pleaſe thee ſo, neither wilt thou haue it otherwiſe, behold thy ſeruant, be it vnto mee according vnto thy word. Come downe Lord Ieſu, or euer my ſoule dyeth. Now a way lyeth open vnto thee, O my ſoule, I will ſhew thee great ioy, reioyce, and be glad, for thy Creator commeth vnto thee, thy Sauiour commeth vnto thee, who hath fought with thy enemies, ſuſtained wounds, ſpent his life for thee: behold how he deſirethto enlarge thee with the moſt ample gift of his moſt bleſſed Diuinitie. Where wilt thou lay vp theſe things my ſoule? how great is hee to whom the thrones

thrones and dominions ſerue, on whom the holy hoſt of heauen doth attend?

O my ſoule, admire the wonderfull piety, and ineffable dignity, wherewith he haſteth to viſit thee, and maketh ſpeede to come vnto thee! but ariſe, run forth to meete him, haſten this meeting, reioyce and congratulate for the comming of ſuch a gueſt: cry with a deuout heart: *Lord, what is man, that thou art ſo mindfull of him?* Pſal 8. 2.

The Soliloquie on theſe words. Luk. 1. 43. *From whence commeth it?*

LOrd, how much doeſt thou ſubmit thy ſelfe, while thou doeſt not diſdaine to enter into the vile cottage of my ſoule? It was ſufficient for thy loue, to be borne for me in a ſtable. That thou deſcendedſt from heauen to reſt in the wombe of the bleſ-

ſed

sed Virgin, was not such a maruell, for that it was the wombe of a most pure creature. O holy *Elizabeth*, who being visited and saluted by the mother of this Lord considering the dignity of this Maiesty didst say, *Whence commeth this vnto mee, that the Mother of my Lord commeth to me?* Therefore what shall I say, to whom the Lord himselfe commeth, by infinite parts far aboue the Virgin *Mary*? hee commeth vnto me, not onely to visit me, but also to vnite me vnto him, and inrich me with heauenly gifts. O my Soule, I greatly reioyce, that thou hast deliuered to Iesus of thine owne will, the gouernment and possession of thy selfe, but vnderstand that by this act thou art bound to proclaime open war to all sins, the capitall enemies of the Lord to whom thou art deliuered, neither canst thou any more, without manifest offence of rebellion

bellion, giue an entrance of ſinne into thine houſe, now dedicated vnto Chriſt. O my ſoule, enter into conſideration, ſee with what bond of re-louing Ieſus, who hath loued thee firſt, thou art bound. O God, how vnlike are thy doings to the actions of the Princes of this world.

King *Ezechiah*, 2. *King.* 20. 13. that he might declare his fauour vnto the Ambaſſadours of the King of Babel, ſhewed them all his riches and treaſures, not giuing them any part therof. Thou doeſt, O our moſt gracious Lord, not onely ſhew vs thy treaſures, but freely beſtoweſt them vpon vs. I ſee not (O my ſoule) how thou art able to recompence ſo great good-will, onely yeeld thy ſelfe wholly to the loue of thy Redeemer: for it cannot bee that thou ſhouldeſt ſerue two Maſters. It cannot be that the Arke of God, and the Idol Dagon, (1. *Sam.* 5. 4.) ſhould

ſtand in one temple: If thou proſtrate thy ſelfe to the loue of creatures, thou ſhalt vndergoe a hard ſeruitude: but if thou follow Chriſt, thou ſhalt finde reſt and quiet. O my ſoule, we were created to ſerue and worſhip God, what higher part of his worſhip, then to come and bee partakers of his Deitie. O my Soule be prepared.

CHAP. XXI.

A Meditation vpon that which S. Paul *teacheth in the firſt to the Corinthians, Chap.* 11.28.

COnſider that the Apoſtle in the preparation to the moſt holy Communion, requireth three things: the firſt is, that the Communicant examine his own Conſcience, which is ſignified in theſe words: *Let a man proue himſelfe, and ſo let him eate of this Bread, and drink of this Cup.*

Cup. If hee finde his Conſcience defiled with ſinne, let him make an humble and penitent confeſſion of the ſame.

2. Secondarily, the Apoſtle would that the holy Euchariſt be receiued worthily, otherwiſe the danger is great: for he which with a corrupt minde and euill intention approacheth vnto the Lords Table, eateth and drinketh his owne iudgement.

3. Thirdly, S. *Paul* would that a difference bee made betweene theſe holy elements, conſecrated to a moſt diuine vſe, and the prophane repaſts of the body onely.

For the firſt of theſe, Let a man proue or examine himſelfe: in prouing, or examining himſelfe, firſt hee is to conſider whether hee ſtand in the true faith of Chriſt, be ſorry for his ſinnes paſt, haue a purpoſe to leade a new life for the time to come.

Secondly, in prouing himselfe, hee must goe ouer all the ages of his life, all places wherein he hath liued, all companies wherein he hath conuersed, to what faults hee hath beene most inclined, and so rip vp his sinnes passed, as so many scarres, and then goe to Christ the Physitian that will cure them all.

Thirdly, let him endeuour to be a worthy Receiuer, comming with all humilitie both of body and minde.

Let him take heed that he put a difference betweene the Bread and Wine in this most holy Sacrament, and that which is common.

Why in the old Law was the Lambe brought home foure dayes before it was offered: sure, that tryall might bee first made, whether or no hee were fit to be offered.

Why was the Passeouer eaten

in

in habite of Pilgrimes? To ſhew that at this celebration wee ſhould call to minde that we are but Pilgrimes in this world.

Why was it eaten with ſtaues in their hands, and in haſte, with ſtaues, weake men need ſtaues; eſpecially the ſtaffe of Faith, in haſte, becauſe we are in the way, wherein we haue no long continuance.

CHAP. XXII.

A Meditation vpon that of the Prodigall Sonne, when hee was receiued of his Father, Luke 15.20.

THoſe three things before inſtituted, which the Apoſtle requireth in our preparation to the Lords Supper, may bee conſidered in the receiuing home into his Fathers houſe of the Prodigall Sonne.

Firſt, he feeleth with griefe his owne miſery, he acknowledgeth his owne vnthriftineſſe : confeſſeth his ſinne, whereby inclu-ſiuely, he craueth pardon, which done, his father receiueth him.

2. Secondly, hee is cloathed with a new garment, the beſt in the Wardrobe, which may ſig-nifie the cloathing of righteouſ-neſſe, which is made white in the bloud of the Lambe, *Apoc.* 7. 14.

3. After all, he ſitteth downe at the Table, eateth the fat calfe, and becauſe hee was pined with miſerie, he had muſike to reuiue his ſpirits, and ſo hee is receiued home with much ioy.

The Soliloquie vpon this preparation.

LOrd, although thy Apoſtle had neuer mentioned the puritie of conſcience, which is required in comming to this Di-uine Sacrament, who would not iudge, that thou the fountaine of all

all puritie, oughteſt to be receiued with a pure & cleane heart? O moſt mercifull Lord, how little doeſt thou require of vs to eate of that Lambe that taketh away the ſinnes of the world.

The Iewes, to eate their Paſchall Lambe, which was but a ſhadow and figure of this: ought to prouide them a Lambe of a yeare old, *Exod.* 12. 13. without blemiſh, which roaſted by fire, ſhould bee eaten with ſweet bread, and wilde Lettice, with their loynes girt, with their ſhooes on their feet. But vnto the eating this true Lambe, which taketh away the ſinnes of the world, wee come with the ſweet bread, to wit, the aſſured hope of delight, hauing our loynes girt with chaſtitie, our feet ſhod with pious affections, becauſe our paſſage is by ſtony places; though the way be hard, the end of the way will be ioyous.

O how true it is (my louing Ieſus) which thou haſt ſaid of thy Law, *Mat.* 11. 28. *My yoake is ſweet, and my burthen light?* Yea, truely, ſo light and ſweet, that if there were not that would imagine a labour in the Precept, it ſhoud not deſerue the name of a burthen or yoake.

O my Soule, now thou ſeeſt to how few things Chriſt hath bound thee, and how he hath giuen thee aboundance of his grace in this life, by the benefit of this moſt holy Sacrament: and will giue thee in the other life eternall glory. Onely take heed to thy ſelfe, that ſeeing the Lord of his infinite goodneſſe, hath giuen thee ſo eaſily this ineſtimable commoditie, thou doeſt not againe relapſe into euill.

Conſider earneſtly what thou ſhouldeſt doe; not to receiue regardfully ſo gentle a Lord, which commeth to enrich thee with his gifts, were great inhu-

manitie,

manity, very pernicious vnto thy ſelfe: but to receiue him vnworthily by thy default, were meere ſloathfulneſſe, which procureth iniury to him, and puniſhment vnto thy ſelfe.

Thou ſhalt doe well to imitate the example of the poore Country-man, who vnderſtanding that the King would reſt in his houſe, remoued all things which he thought might offend the Kings eyes, did very diligently ſweepe all his houſe, and although he could not beautifie it according to the worthineſſe of ſuch a Gueſt, yet hee did as much as he was able, to receiue him in ſeemely and decent manner: hee goeth to meet the King with all ſpeed, receiueth him with great ioy, giueth him many thankes for this ſo great fauour. If then, ſo many things are done to an earthly King, what wilt thou doe (O my Soule) to the King of Kings, who commeth

not to liue at thy coſt, but to impart his good gifts vnto thee.

Labour therefore in cleanſing and decking thy ſelfe, hang the Chamber, or vpper roome of thy beſt Deuotion with the Tapeſtry of holineſſe, and welcome him with loue, who of loue ſaith: *My delight is to be with the Sonnes of men, Pro.* 8. 31.

In the ſecond of *Kings* and ninth, the Shunamite ſaith vnto her Husband, there is an holy man that vſeth to goe by vs, let vs make him a little Chamber, and ſet him there a bed, and a table, and a ſtoole, and a candleſticke, and it ſhall be that when hee commeth vnto vs hee ſhall turne in thither. So Chriſt comming by vs, let vs make him a Chamber of Humilitie, a bed of Charitie, where hee may reſt, a table where he may take his repaſte, a ſtoole where hee may ſit by vs, a Candleſtick of holy meditation, which may giue light

vnto

vnto the houſe of our ſoules, that ſo as he paſſeth by, he may turne in, and make his abode with vs.

CHAP. XXIII.

A Meditation for the day we are to Communicate.

IN what day you are to communicate, as ſoone as you awake, early in the morning, think that the Lord doth expect you this day, at his heauenly Table. Thinke of putting on the inward ornaments of the Soule, as Faith, Repentance, Deuotion, Charity, humbleneſſe of minde, and ſuch like.

1. Conſider how Chriſt in his Conception, tooke our Nature, and that we in this ſpiritual conception of him are to participate of his nature.

2. Conſider you are to receiue him this day in the ſtate of grace, who

who ſhall one day receiue you in the ſtate of glory.

3. Conſider that of the firſt eating it was ſaid: *That day thou eateſt thou ſhalt dye*: but by this eating, that day thou eateſt thou ſhalt liue, *Ioh. 6.*

4. Eſteeme thy ſelfe vnworthy, and ſay: ſweet Ieſu what loue is this thou purſueſt mee withall? Behold Lord, I prepare my ſelfe this day to receiue thee into the poore Cottage of an humble heart: but alas, the Wiſe-man *Salomon* himſelfe, when he had in many yeares, and by much coſt built thee a Temple, (as in the firſt of *Kings*, and the eight Chapter) did notwithſtanding maruaile, that thou the God of all Maieſtie, wouldeſt vouchſafe to abide and dwell in it. What ſhall I ſay, who haue beſtowed ſo little paines, ſo ſmal coſt in preparing thee a Temple? I beſeech thee to turne my ſoule into a houſe of Prayer, and to whip

whip out all euill affections, that it may be rightly ſaid to be, *Domus tua*, Thy houſe.

5. Now holineſſe ſaith the Pſalmiſt becommeth thy houſe for euer.

CHAP. XXIIII.

A Meditation vpon the hiſtory of Zacheus. Luke 19.2.

ZACHEVS deſirous to ſee Ieſus, but for that he was of a low ſtature, hee could not for the preſſe, wherefore he goeth vp into a Sycomer tree where Chriſt ſhould paſſe by.

2. Chriſt paſſeth by, and caſting his mercifull eyes on *Zacheus* ſaid, *Zachee, make haſte to come downe, for to day I muſt abide in thine houſe.* Hee came downe then reioycing, and receiueth him into his houſe, thinking

king himselfe greatly rewarded.

3. The Iewes when they saw Christ turne into the house of a sinner, they murmured: which *Zacheus* perceiuing, turning to Christ, he saith, *Behold Lord, halfe of my goods, I giue to the poore, and if I haue defrauded any man, I restore foure fould.* Iesus answering saith, *Saluation is come vnto thy house.* Think of *Zacheus*, though little in body, yet great in example, rich in goods, but richer in goodnes, emptying his house of earthly riches, but filling it with heauenly: giuing not to them that can giue again, but to the poore who had not to giue againe: thinke how he dealt wisely, prouing his owne Will, making his own hands his Executors, his owne eyes his ouerseers.

The Application of this Historie.

THat thou maist bee partaker of saluation which is offered

in

in this Sacrament, it is neceſſary that thou bee deſirous to know and taſte Chriſt, who is after an heauenly manner contained in the ſame. And to know him it is neceſſary, firſt, that thou lift vp thy minde on high, and conſider his greatnes, keeping in the meane while, the ground vnder thy feet, as *Zacheus* kept it, when he ſtood vpon the tree, that is, to procure that temporall buſines be then vnder our feete, and not ouer our head.

2. We muſt receiue our Lord, not with melancholy or anguiſh of minde, diſtracted with worldly thoughts, but as *Zacheus* did receiue him with ioy, which ſpringeth from a vehement affection towards this holy Sacrament.

3. Conſider that it is not ſufficient to receiue Chriſt into our houſe, and then put the hand in the boſome, but we muſt furniſh the ſacred Communion with good

good workes, by relieuing the neceſſities of our poore neighbours, after the example of *Zacheus*: and hee which doth ſo, ſhall heare that comfortable voyce, *This day ſaluation is come into thine houſe.*

As *Zachee* was willing to receiue Chriſt into his houſe, ſo let vs bee willing to receiue him into our hearts: as Chriſt ſaid vnto *Zachee*, This day muſt I abide in thine houſe, ſo ſaith hee vnto euery one of vs, This day muſt thy Redeemer abide with thee.

The Fruit.

THe fruit of this Meditation ſhall bee, to deſire and aske of Almighty God, an affection to this Sacrament: from which affection ſpringeth ſpirituall conſolation, neceſſary for the receiuing of the holy Sacrament.

The Soliloquie.

O My bountifull Ieſus, how liberall art thou towards him,

him, who doth deſire and ſeeke thee? *Zachee* was held with a deſire, but of ſeeing thee only, and thou not onely didſt ſhew thy ſelfe of him to be ſeene, but alſo calledſt him, and inuitedſt thy ſelfe into his houſe: on whom to augment thy fauour, thou beſtowedſt ſaluation: Oh, how well hath the Pſalmiſt ſaid of thee, *All nations ſeeking thee, ſhall reioyce and be glad. And let them ſay alwaies which loue thy ſauing health: The Lord be praiſed.*

Zachee, thou worthily reioyceſt, becauſe thou haſt him in thine houſe, which maketh the Angels to reioyce. Only reioyce and eſteeme as nothing, if the Iewes murmure, and call thee ſinner, ſince he is at hand for thee which can defend and iuſtifie thee: ioyne thy ſelfe to him, and he will be as a buckler for thee, and thou ſhalt alſo vnderſtand how ſweete the Lord is: O my ſoule, thou haſt alſo cauſe of reioycing,

ioycing, and peraduenture greater then *Zacheus* had, seeing to thee also commeth the fountaine of all ioy and gladnesse. Heare what the Prophet *Zachary* saith vnto thee: *Reioyce O daughter Sion, and be glad O daughter Ierusalem, behold thy righteous King, and thy Saviour commeth vnto thee*: nor commeth hee to exact, or to command any toylesome labour, but onely for the cause of saving thee, and defending thee from the rebuke of thine enemies. Thinke not that a greater benefit is shewed vnto *Zacheus*, then to thee: for whilst thou dost spiritually receiue him in bread and wine by faith, and after a most heauenly manner, he sheweth that he is come vnto thee not onely to conuerse with thee a little and be gone, but bestow saluation, as hee did on the house of *Zachee*, to vnite himselfe to thee, that thou maist bee one with him, which is the end

of

of this his comming vnto thee.

Who doth not see then, that this is a farre greater benefit then *Zachees* was. O my gracious Lord, seeing thou hast vouchsafed to enter this poore house of mine, giue mee grace that it may not happen to me as to the vngratefull *Iewes*, who in the day of Palmes receiued thee with ioy and triumph into *Ierusalem*, but a little after they cried to *Pilate*, *Crucifie him, crucifie him*: and casting thy Crosse vpon thy shoulders, cast thee forth of their Citie. Let me die, O Lord before: yea, let mee die a thousand deaths, then that I cast thee out of me; for that were to thrust thee out of thine owne house, and my selfe out of Paradise.

CHAP.

CHAP. XXV.

A Meditation vpon theſe words following.

Luke 19. 5.

Hodie oportet me manere in domo tua.

To day I muſt abide in thine Houſe

WHo am I (O moſt bountifull Ieſus) that thou deſireſt to abide with me? who am I that may deſerue to entertaine thee the Lord of heauen and earth? What doſt thou finde in me, that doeth ſo much delight thee, and inuite thee to come vnder my roofe? art thou ignorant of my moſt vile beginning? I am not of the number of that celeſtial Hierarchie, I am not a Seraphin, not an Arch-angel, not an Angel, no, nor any of the Thrones, or other moſt

most sacred spirits, my being differs much from theirs, freed are they from all admixture of body, pure, and innocent are they, I was borne in sin, drawing my beginning from the earth, so meane a subiect, I am not worthy, O my Sauiour, of thy diuine presence: happily thy delight is to be with the sons of men; true, but I am not *Abraham*, I am not *Moses*, I am not as the blessed Virgin: no, I beare not the least similitude of these blessed Saints in heauen, while they remained in the world. What shall I say? I am sorrie, O my Lord, I am no more worthy to receiue thee then I am: but my comfort is, that as thou tookest mercie on the woman *Canaan*, and all distressed people that came vnto thee, so thou wilt take mercy vpon me, in that thou sayest, to day thou must abide in mine house: to day, that is, now and for euer: *Domine, fiat voluntas tua*, Lord, thy will be done.

CHAP.

CHAP. XXVI.

A ſhort Forme of Confeſſion to be made in priuate, before the receiuing of the bleſſed Sacrament.

I Miſerable ſinner, confeſſe, and acknowledge with bended heart, and hands lifted vp in the preſence of thee Oh God, my many and manifold ſinnes, and that I haue tranſgreſſed ſundry waies againſt the precepts of the firſt and ſecond Table: I am ſorrie from the bottome of my heart, and it grieueth mee, that I haue ſo often offended thee my gratious GOD; I come vnto thee as an humble ſutor, to obtaine mercy and pardon for all my offences, I beſeech thee to ſanctifie me by thy holy ſpirit, to ſtrengthen my faith againſt all aſſaults of my ghoſtly enemie, to ſeale vp in

mee

mee by this holy Myſtery, that comfortable hope of the life to come. Direct me, I beſeech thee, now approching to thy holy Table, that I may abide with thee, and bee a fit habitation for thy holy preſence, both now and for euermore. When I conſider thou didſt create mee, not being asked: redeeme mee, not being required, it turneth my teares of ſorrow into teares of ioy, my teares of feare into teares of loue. O my Sauiour, ſhew mercy: for by ſuch great ſinners as I am, thou getteſt greateſt honour, as thou didſt by *Marie Magdalene.*

CHAP.

CHAP. XXVII.

An Admonition moning Christians to reconcile themselues, and forgiue their enemies before they come to be partakers of the most holy Sacrament of the Lords Supper.

WHen thou bringest thy gift to the Altar, saith Christ our Sauiour, *Mat.* 5. 25. *and there remembrest that thy brother hath ought against thee, leaue thine offering before the Altar, and goe thy way, and first bee reconciled to thy Brother, and then come and offer thy gift*, Also in S. *Mark* 11. 25. hee saith vnto his Disciples, *When you stand to pray, forgiue, if you haue ought against any man, that your Father which is in heauen may forgiue you your trespasses.* By both which sayings of the Sonne of God, we learne that all

our

our oblations and prayers (otherwise in themselues amongst the best actions of a Christian life) are in no case acceptable vnto God, without our reconcilement and charitie first had with men. The Wise-man, *Eccles.* 28. 2. 3. could thinke it vnmeet in very reason to aske mercy, when wee our selues deny mercy. We may remember, that the vnthankefull debter that would not remit his fellow-seruant, (*Mat.* 18. 30.) for his vncompassionate vsage of his said fellow, found himselfe the like measure, that is, iudgement without mercy at his Masters hand.

(With what countenance (saith one) can we looke vp to heauen, and say, *Lord forgiue vs our trespasses, as we forgiue them that trespasse against vs*, and yet reuenge with all extremitie, the least offences offered vnto our selues? No, no, hee that seeketh vengeance, shall surely find vengeance

Mihi vindictam, ego retribuam: Vengeance is mine, saith the Lord, I will reuenge. We must let GOD alone to right our wrongs, vnlesse we will vsurpe that power which is onely proper vnto him: for our selues, we should not forget the Wisemans counsell: *Forgiue thy neighbour the hurt that hee hath done thee, so shall thy sinnes also bee forgiuen thee when thou prayest.* Should a mã beare hatred against another, and desire forgiuenesse of the Lord? S. *Peter* saith vnto Christ, *Master, how often shall my brother sinne against me, and I forgiue him, Math.* 18. 21. *vntill seuen times:* No *Peter* (saith our Sauiour) *I say not vnto thee, vntill seuen times, but vntill seuentie seuen times,* that is, *quoties, toties,* how often soeuer he sinneth against thee, so often shalt thou forgiue him.

The offering vp of sacrifices in the old Law, was a speciall part of that worship which the people

ple were wont to performe vnto Almightie God as an acceptable ſeruice vnto him. But the Prophet *Eſay* tels them, *Eſay* 1. 11. all their offerings were vtterly diſpleaſing vnto him: for why? they were all ſet on crueltie and reuenge: their hands were full of bloud, and therefore God would accept of no Sacrifices at their hands. In our offerings, firſt, the offerer is accepted, and then the offering. Our oblations that are done in loue with God and man, thoſe aſcend like the ſmoake of *Abels* ſacrifice, and are well pleaſing vnto the moſt higheſt.

But how ſhould fleſh and bloud forgiue where wrong and iniurie hath beene offered? That which *Adam* cannot beare, Chriſt can: that which to nature is ſo much againſt nature, and therfore difficult, is to grace nothing ſo, that which Heathen men will ſo hardly brooke, is to

Christians, who haue or should haue a further perfection, more facile and easie.

Wherefore our Sauiour tels his Disciples of somewhat more then louing them, who loue first. *Ego dico vobis, diligite inimicos*, I say vnto you, loue your Enemies, doe good vnto them that hurt you, pray for them that persecute you: we forgiue, we loue our very enemies, for his sake, who hath done farre more for vs. *What greater loue* (saith Saint *Iohn*) *then for one to giue his life for his friend*? Yet greater was Christs loue, who gaue his life for vs that were his enemies: we haue some reason to helpe the distressed, to relieue the poore and needie: for the very beholding of their necessitie doth often mooue compassion: but to loue our enemies wee haue no reason in the world, but onely for his sake, who hath commanded all those who professe his name,

name, and expect his Kingdome, saying, *Diligite inimicos*, Loue your enemies. Wee forgiue, and why? Christ hath forgiuen vs. We shew mercy & why? Christ Iesus hath shewed mercie vnto vs. *Quid contra nos proximus*, (saith an ancient Father) shall we see what our neighbour hath done against vs, and shall we not see what Christ hath done for vs? God forbid!

All that wee doe or can forgiue are pence onely, Christ hee forgiues talents: wee some few, he ten thousand, for number many, for weight heauy: we shew loue, but Christ shewed loue indeed: loue without example. Were we as ready to remember benefits, as wee are iniuries, wee would be more charitable, then wee often are, writing our benefits in dust, and our iniuries in marble.

But being ready to reuenge, do we know how soone we may

ſtand in need of God our ſelues? No verily: and therefore wee had neede to ſhew compaſſion to others, leaſt wee receiue like for like.

When as now *Iacob* their Father was dead, *Ioſephs* brethren thought *Ioſeph* would reuenge all the wrong they before vniuſtly offered him their brother: they were deceiued, *Ioſeph* tels them he meant nothing leſſe: *Am I* (ſaith he) *in the place of God?* *Gen.* 50:19. as if he ſhould haue ſaid: My ſelfe am readie to aske forgiueneſſe of God, and ſhould I not from my heart forgiue you, my brethren? as if he ſhould ſay, I doe, I doe. Wherfore one ſaith: *Qualem erga te Deum habere vis talem te erga proximum oſtendas*, as thou wouldeſt haue God bee vnto thee, ſo bee thou to thy neighbour that hath offended thee. There were foure things that might haue moued the vngratefull ſeruant, *Matth.* 18. to haue

haue forgiuen the debt. 1. That it was his fellow. 2. That the debt was ſmall. 3. That he asked it in humble manner. 4. But chiefely that he himſelfe had more forgiuen him in the ſame caſe.

To moue Chriſtians to this loue, Chriſt our Sauiour goeth further and ſaith: forgiue, that you may be the children of your Father which is in heauen: for he cauſeth the Sun to riſe on the iuſt and on the vniuſt. It was a token, that *Dauid* was of the ſtocke of *Ieſſe*, when hee would not only not hurt King *Saul*, his enemie, when he was aliue, but would euen ſhew mercy vnto his Off-ſpring when he was dead, *Is there any* (ſaith he) *of the houſe of Saul, that I may do good vnto them?*

They giue teſtimony that they are his followers (who prayed for his enemies, *Father forgiue them*) who ſhew themſelues ready to remit, & can find in their hearts to forgiue offences offered: for it

is not a disgrace or a base thing to remit injuries as we imagine, but it is a princely thing, *posse & nolle nocere, nobile*; to be able, but not hurt, it is noble.

S. *Ambrose* told a great Emperour of the world, how Christians of his time did auenge themselues; Our weapons (saith he) are our prayers & teares: we weepe for our persecutors, wee pray for them, & after this manet do we fight against our enemies.

Neither shal our forgiuing goe away empty; for this actiue mercie shewed vnto men, shall be rewarded with passiue mercy by him, who hath said: *Blessed are the mercifull, for they shall obtaine mercy*. Hence it commeth to passe that our enemies may doe vs as much good as the best friends wee haue in the world; whereas in forgiuing them, wee receiue forgiuenesse of God: but for one drop of water giuen, we receiue a gainefull interest, a whole

whole Ocean Sea: for our two Mites the whole treasure of the Temple. We giue small benefits and forgiue some trespasses, but with God there is no depth of his bounty, no nüber of his mercies.

If at any time wee are iustly moued (as we often are) to awaken our thankefulnesse, or to vse that *quid retribuemus?* of the Prophet, *Psal.* 116. 11. What shall we doe vnto the Lord for all the benefits hee hath done vnto vs? we will take the Cup of Saluation, and call vpon the Name of the Lord: then most especially, approaching vnto this holy mysterie (for of the chiefest benefit, the chiefest remẽbrance is required) which the old Christians in the Primitiue Church well remembring, gaue euident testimonies at this solemne occasion, by their deuout prayers, and by their liberalitie to the poore, their visiting the sicke, and other like workes of mercy, which

workes of mercy with *Cornelius* his Almes did goe vp to heauen, *Act.*10.1.

It is wonderfull to conſider, and it may doe a good mans heart good, to call to minde the vniforme peace, and peaceable vnion thoſe firſt Chriſtians retained among themſelues, all aſſembled in one communion of Saints, to worſhip him on earth, with whom they hoped ſhortly to reioyce in heauen. They forgate not that charge left by Chriſt at his departure from the world: *By this ſhall men know that you are my Diſciples, that you loue one another:* nor that louing entreatie of *Abraham* had with *Lot, Gen.* 13.12. *Let there bee no ſtrife betweene thee and me, betweene thy heard-men, and my heard-men, for we are Brethren.*

Bee of one minde (ſaith the Apoſtle. 2. Corinthians *c.*13.) *Liue in peace, and the God of Loue and Peace ſhall be with you.* And to the

the *Ephesians* he saith, *Let all bitternesse, and anger, and wrath, bee put away from you, with all maliciousnesse: Be courteous one to another, forgiuing one another, euen as God, for Christs sake forgaue you. There is but one body, one Spirit, one Faith, one Baptisme, one God, which is aboue all, through all, and in vs all.*

Last of all in this mysterie, as the faithfull finde tranquilitie of conscience wrought within: so also doe they find the spreading of charity towards men abroad: which charitie thinketh no euill, beleeueth all things, hopeth all things, endureth all things.

When as Christ our Sauiour was now to celebrate his last Supper, he himselfe washeth his Disciples feet, wipeth them with a Towell, giueth a precedent of humilitie and loue, admitteth *Iudas* that bare an euill minde towards him, to his owne dish, giueth him a sop, speakes mildely

vnto

vnto him, which all were tokens of loue: should we not take example by our Lord and Master? when may wee more fitly vse that Hymne of the Angels, respecting the common cause of ioy we haue, *Glory be to God on high, in earth peace, towards men good will*? and not goodwill in shew, but euen in singlenesse of heart: wherefore to conclude with that of the Apostle S. *Paul*, *Phil.* 2. 1. If there be any consolation in Christ, any cõfort, of loue, any fellowship of the spirit, bee we of one accord, let the same mind be in vs that was in Christ, who humbled himselfe: wherefore God hath highly exalted him, & giuen him a name aboue all names, that at the name of Iesus euery knee should bow, *Phil.* 2. 10.

CHAP.

CHAP. XXVIII.

Of the manner in particular, how the faithfull Communicant is to examine himselfe.

THat a Christian man is to examine himselfe before he presume to eate of this bread, and drinke of this cup, was before shewed to bee the counsell of the Apostle S. *Paul*. or rather of him from whom S. *Paul* spake. Now of the manner in particular of this examining: The first thing to be considered is, that a Christian man thinke it not grieuous to search the secrets and corners of his Soule, which *Dauid*, though a King, & called away with many affaires, yet ceased not so to doe, as appeareth, *Psal.6.*

Then let him goe ouer all the particulars of his whole life, as in what age, in what place, at what

what times, and in what company he hath liued: let him call to minde how hee hath obſerued Gods Commandements, the workes of mercy which he hath omitted, the ſeuen capitall ſins, or any one of them which hee hath committed.

In this manner: firſt, how he hath offended in pride, whether he hath deſired vaine-glory for the goods of nature, as beauty, ſtrength, youth: for the goods of this world, as land, cattell, rich clothing, ſiluer, gold: for the goods of grace, knowledge, eloquence, wiſedome, or other vertues: if he haue deſpiſed or mocked others, which haue wanted any of theſe: if hee hath faigned himſelfe by hypocriſie more holy or vertuous then he hath been indeed: if he haue ſhewed himſelfe by boaſting to haue magnified himſelfe, that hee hath had gifts ſingular before others: if he hath bin proud of his kindred

or

or friends, or fauour, or office, or dignity: if he haue diſdained his kindred, becauſe of their pouertie; if he haue been diſobedient to Superiors: if hee haue truſted in his owne wit: if hee haue loued ſingularity in ſpeech, ſingularity in faſting, ſingularity in prayer, neglecting that which is ordained by the Church: if hee haue been curious in ſearching into high & intricate myſteries: if he haue been proud in iuſtifying himſelfe, and preferring his owne deeds before the deeds of others.

Secondarily, in Wrath: let him call to minde whether hee hath been mooued or ſtirred vp to anger againſt any man: if he haue wiſhed him any hurt in body, goods, or good name: if he haue long time kept malice in his mind, often thinking how he might reuenge: if he haue vexed or troubled any man by ſuit, rather vpon ſpleene then equity, if he

he haue cursed or asked vengeance vpon any, though it were his enemie: if he haue bin impatient in time of trouble, sicknes, or any other aduersitie.

Thirdly, in enuie: if hee hath beene glad of other mens hurt, and sorrie for other mens profit, as their good fame, or prosperity whatsoeuer: if he haue in himselfe defamed any, either priuily, or openly, or giuen help or counsell thereunto: if hee haue made debate or discord betweene partie and partie, or hath let to make peace and vnity to the vttermost of his power.

Fourthly, in Couetousnesse: let him bethinke himselfe whether hee hath taken other mens goods, by theft, or any other sinister or corrupt meanes, or had a will or purpose so to do: whether he hath with-holden other mens goods wrongfully from them: whether he hath by faire promises fraudulently deceiued any:

any: whether hee hath vſed any falſe wares, light waights, ſcant meaſures, or the like: whether hee hath detained goods to his owne vſe, which were intended to the vſe of others: whether he hath for aduantage ſake, vſed falſehood in word or deed: whether hee hath with-drawne his hand from charity, and refreſhing poore people when he might haue relieued them: laſt of all, whether he hath beene deſirous of heaping vp worldly goods, rather then of laying vp treaſure in heauen.

Fiftly, in Sloth: if hee haue beene negligent or careleſſe in Gods Seruice, eſpecially vpon the Sunday, and holiday: ſlothfull to come to the Church: ſlothfull to pray when hee was there, ſlothfull to heare the Word of God, ſlothfull to apply his mind vnto good thoughts and godlie meditations: if he haue bin careleſſe to reſtraine his eyes from

vnlawfull

vnlawfull lookes, or his feete from euill wayes, his mind from euill thoughts: if he haue spent his time in idlenes, or left vndon things he ought to haue done.

Sixtly, in excesse of eating and drinking: whether he hath lightly regarded times of Fasting: whether he hath eaten or drunken at any time vnto surfetting, or by excesse hath fallen into dissolute mirth, and wretchlesse behauiour, whether he hath had inordinate delight in eating and drinking, or desired meates and drinkes more costly and delightsome then he ought.

Seuenthly, in Luxury: whether he hath kept in his mind euill and vnclean desires, with delectation: whether he hath not fled the occasions of this sin, as much as possibly he could, and euermore been carefull to keepe his body as the Temple of the holy Ghost.

When he hath remembred diligently

ligently in the secret Counsell-house of his conscience all defects, then let him prostrate himselfe in penitent prayer, and say;

I accuse my selfe, that I haue been negligent in putting away euill thoughts: for which I crie God mercie.

I accuse my selfe, that I haue spoken vaine words, idle, and vnprofitable: for which I crie God mercy.

I accuse my selfe of my works, that I haue not done them so purely for the loue of God, as I ought: for which I crie God mercie.

I accuse my selfe, that I haue not kept my fiue senses, especially mine eyes from all occasions of offending God, as I ought to haue done: for which I crie God mercie.

I accuse my selfe of impatiencie in aduersitie, which I haue not taken as from the hand of God, but haue beene often vpon little

little occaſions diſquieted and troubled: for which I crie God mercy.

I accuſe my ſelfe, that I haue not performed the workes of mercy, either ſpirituall, as comforting the afflicted, counſelling the ignorant, calling them home that goe aſtray, reprouing them that wilfully offend: or corporall, as viſiting the ſicke, feeding the hungry, relieuing the diſtreſſed: for which I crie God mercy.

I accuſe my ſelfe, for that I haue beene ſo vnthankful to Almighty God, for all his benefits beſtowed vpon me: for which I crie God mercy.

I purpoſe ſtedfaſtly to amend my former imperfections, and to continue Chriſts faithfull ſeruant vnto my liues end. *Amen.*

CHAP.

CHAP. XXIX.

Of Reſtitution to be made.

AMongſt rules needfull to be obſerued in preparing our ſelues duely (as wee ought) before wee come to the Table of the Lord, reſtitution is not the leaſt. In reſtitution theſe circumſtances are to bee obſerued, firſt, by whom reſtitution is to be made, ſecondly, to whom, thirdly, of what, fourthly, of the time when, and laſt of all, the reaſon why; for the firſt, he by whom reſtitution is to be made, is the perſon oppreſſing an other by any vniuſt or vnlawfull meanes, in his body, in his goods, in his good name.

For the ſecond, to whom Reſtitution is to bee made is the perſon ſo, and ſo oppreſſed, or the

the partie iniured: if acceſſe may not be had to the partie iniured, or if the partie to whom Reſtitution ſhould be made be dead, or if his heires be vnknowne, then let reſtitution be made by diſtribution to the poore and needie.

For the third: what is to bee reſtored? Surely that which of right belonged vnto another.

For the fourth: how much ought to be reſtored? if the quantitie of the thing or loſſe be certaine, then let the ſame quantitie bee reſtored: if vncertaine (as often it commeth to paſſe it is) then let ſo much be reſtored, as a good conſcience thinketh ought to be reſtored.

For the fift, to wit, the place where Reſtitution ought to bee, ſurely in the place where the loſſe was ſuſtained.

For the ſixt, Reſtitution muſt haue reference vnto the time, that it be done forthwith, or at leaſt-

leaſt-wiſe ſo ſoone as conueniently it may be: for the negatiue precept bindeth to make ſpeed; thou ſhalt not hold that which is anothers: ſo that there ought to bee a readineſſe of minde to performe this, though the execution thereof be deferred for a ſeaſon.

For the ſeuenth, to wit, the reaſon why is that axiome of S. *Auſten, Non dimittitur peccatum, niſi Reſtituatur ablatum*, the ſinne is not pardoned, vnleſſe the vniuſt gaine be reſtored.

To conclude this point, together with the Chapter, of making conſcience, of making conſcience I ſay (which Chriſtians ought for to doe) of making Reſtitution, before they come to the Table of the Lord, thereby vnburdening their ſoules of a ponderous burden. If a remembrance of a great reckoning day to come, when the conſcience ſhall bee turned inſide out, like,

Ben.

Beniamins ſack, if a checke of conſcience for the time preſent, the crying ſinne of oppreſſion, which will one day lie vpon one ſoule as heauy as lead, will not moue men to reſtitution, yet at leaſtwiſe let common experience do it; haue we not ſeene it, or at leaſtwiſe often heard it, that the third heyre doth hardly reioyce in the enioying of euill gotten goods? haue not theſe goods bin like the coale taken from the Altar, which (as it is in the emblem) ſet the whole Egles neſt on fire? or as the gold of *Toloſſe* which they that poſſeſſed were ſeldome found to proſper? A little ſaith the Prophet *Dauid*, Pſal. 37. 16. that the righteous hath, is better then great riches of the vngodly, where wee ſee that a little is preferred before great riches, a little, but whoſe little, the little of the righteous, or of them who neither get riches by vniuſt meanes, or keepe them

the if they haue ſo gotten the: Great riches, but whoſe? of the vngodly, thoſe, who ſo themſelues be rich, care not to make many poore.

CHAP. XXX.

Other rules concerning a Chriſtians examining himſelfe before hee come to the holy Communion.

EXamination or probation of ones ſelfe, may be reduced to theſe foure heads: whereof, the firſt is faith: the ſecond is repentance: the third, an heart occupied in no other affaires then holy, and heauenly: the fourth, a reſolution to newneſſe of life.

Concerning Faith, the Communicant ought principally to examine himſelfe whether hee ſtedfaſtly beleeue, that GOD through Ieſus Chriſt, is become propitious vnto man, and that

through him, hee attaineth full Redemption of his ſinnes.

Concerning Repentance it is requiſite that hee examine himſelfe whether he be ſorrie from the bottome of his heart for his ſinnes, by true and vnfained repentance; for true Repentance makes him feele the burthen, & feeling the burthen, to goe vnto him that will eaſe all thoſe that are weary and heauy laden. Repentance makes him to finde the diſeaſe, and finding the diſeaſe to runne vnto the Phyſitian, and receiue this ſpirituall Phyſicke of the ſoule.

Concerning an heart occupied in holy and heauenly affaires: the Communicant ought to examine himſelfe whether his heart bee occupied in good thoughts: now, what better thoughts may poſſeſſe the mind of a faithfull Communicant, preſenting himſelfe at the Table of the Lord, then theſe or the like?

O God, thou art good! O ſoule, thou art happy!

Concerning a purpoſe or reſolution of newneſſe of life, the Communicant ought to examine himſelfe whether he conſtantly purpoſe with himſelfe that hee will correct all his faults, and not commit them againe for all the allurements that the world can offer. And although he hath a thouſand times fallen into the ſame, yet ſo often alſo to purpoſe with himſelfe amendment: prouided euer, that not by his owne ſtrength he may hope to performe this, but to place all in the aide and aſſiſtance of God: from whom euery good and perfect gift deſcendeth, *Iam.* 1.17. and to whom we are euermore to pray with him: We beleeue, Lord, helpe our vnbeliefe.

CHAP. XXXI.

Of quietnesse of mind before the receiuing of the holy Communion.

GReat defects there are in many, that comming vnto the holy Supper of the Lord, they come sometimes perplexed with various thoughts, sometimes distracted with a multitude of earthly busines: these defects ought to be remoued: for what more conuenient at this time, then to haue a quiet minde, sequestred from al troublesome inferiour cogitations? When thou entrest into the Church (saith S. *Bernard*) leaue without all secular affaires, intend vnto him which intendeth vnto thee: much more comming vnto the table of the Lord, leaue all thy cares, and resigne thy selfe wholly vnto God.

It is said of *Socrates*, that his schollers bringing him presents,

Sophocles

Sophocles a poore Boy of the company, comes vnto him in this manner: Sir, I haue nothing to giue you, onely I giue you my ſelfe: to whom *Socrates* anſwered, Thou that giueſt thy ſelfe to me, ſhalt receiue thy ſelfe bettered by me: and ſo he did, after inſtruction in vertue and learning. If we haue nothing to giue, the very giuing of our ſelues to God is acceptable to him, and profitable to vs the giuers.

There are that write of *Thomas* of *Aquine*, that learned Diuine, how hee was ſpoken vnto in this manner, as it ſeemed, from God: *Quid dabo tibi Thoma? Thomas*, what ſhall I giue thee? his reply was ſaid to be, *Teipſum Domine*: Thy ſelfe Lord.

What is the cauſe that we are often weake and weary? ſurely for no other cauſe then for our diſtractions in humane affaires. Oh happy were we, had we but a glimſe of that heauenly Ieruſa-

lem, which S. *Iohn* ſaw deſcending from heauen, *Reuel.* 21.10. Truely this ſhould wee ſee with Saint *Iohn*, if wee were with him in the Spirit, but this cannot bee ſo long as we are in the fleſh.

When our graine (ſaith Saint *Auſten*) doth putrifie in lower places, we remoue it into higher, where it is likely to bee more ſafe, this ſhould we doe with our cogitations. S. *Chryſoſtom* vnto the people of Antioch, ſaith, You would beſtow your time, and imploy your ſubſtance where moſt gaine is to be got: why then ſet your affections on heauenly things. Wee ſee that thoſe who ſit vpon round things, do ſit vnſtably, but thoſe which ſettle themſelues vpon a corner-ſtone ſit ſure: Chriſt is the Corner-ſtone, vpon whom we may ſafely reſt: the world is vnſtable and wauering: our Sauiour doth manifeſt this vnto his Diſciples, *Ioh.* 16.33. *In me you ſhall haue peace, but*

but in the world you shall haue affliction. Where there is a contrarie effect betweene these two, *vos in me*, and *vos in mundo*, you in me, and you in the world: in me, peace & quiet: in the world, trouble and affliction. Who would take care about puddle water, that may drinke freely of the water of life? They that desire nothing but Christ, shall in Christ find all things. *Elkana* said vnto *Anna*: *Am not I better to thee then ten sonnes?* 1. *Sam.* 1. 8. Is not quiet in Christ better then all the pleasures and profits of the world? there is no taking aym at a flying foule, nor setling our affections vpon things which are transitorie.

CHAP. XXXII.

Pious considerations before wee come to the Lord his Supper.

COnsider who and how great a one hee is whom thou art about to receiue.

2. If *Iohn* the Baptist sanctified in his Mothers wombe thought himselfe vnworthy to vnloose the Latchet of Christs shooes, may not I say with humility and faith, how dare I receiue him? nay, touch him?

3. If the Apostle Saint *Peter* said to Christ; *Goe from mee: for I am a sinfull man:* how may I presume to ioyne my selfe vnto him?

4. If *Vzzah* the Priest was punished for touching the Arke after an vnreuerent manner: what may I not feare if I come not with reuerence?

5. *Ioseph*, saith *Gregory* Bishop

of

of *Nyssa*, *ad Olympia* laid the bodie of our blessed Sauiour in cleane linnen, this cleane linnen may resemble a cleane conscience.

6. God saith to *Moses*, *Exo.* 19. sanctifie the people before they come neere the Mount, how much more ought wee to bee sanctified before that God commeth neere vs?

CHAP. XXXIII.

Of externall reuerence, and kneeling at the time of receiuing the holy Sacrament.

ALthough for no other respect, yet in regard of the solemne performance of religious offices in the face of the Church, that Rule of the Apostle ought to direct vs, *Let all things bee done honestly, and in order.* For if reuerence be to bee

vſed in actions of common life, much more in actions tending to the ſeruice of God. What geſture doth better become vs, preſenting our ſelues at the Table of the Lord, vnder whoſe Table wee confeſſe wee are not worthy ſo much as to gather vp the crummes, then a geſture of reuerence?

Our Lord and Sauiour at the firſt inſtitution of this holy Sacrament obſerued that which cuſtome, and long continuance made fit in celebrating the Paſſeouer; wee, in celebrating the Lords Supper obſerue that which fitneſſe and decencie amongſt the people of God, and long practiſe of the Church hath made vſuall.

The ſeruice of God conſiſting both in the inward humbleneſſe of the minde, and outward reuerence of the body, doth manifeſt, that duties ought to proceed from humilitie in both. As nature

nature first maketh the heart, and after, externall parts in man: So, first God requireth obedience of the minde, as in the first Commandement, and next reuerence of the body, as wee see in the second. Againe, our bodies are the members of Christ (as the Apostle speaketh) and members ought to bee obedient to their head.

To say that outward reuerence is not expedient, is a branch of the Heresie of the Manichees. To come vnto the holy Table of the Lord in any other behauiour then beseemeth humble Suppliants, meekely kneeling vpon our knees, being now to receiue grace from the Giuer of grace, were great indignitie offered. To come into such a presence, and to demeane our selues, as if wee were assembled to sit in Commission with God, is sure farre from Christian pietie, 1. *Corinth.* 14. 24. if one come

come in that beleeueth not, seeing no reuerence, what will hee say? if he see reuerence, then hee saith, God is in them of a truth.

Dauid went vncouered before the Arke, *Michol* mocketh him: *Dauids* answere is, It is before the Lord who hath exalted mee. In the first of *Kings* 8. *Salomon* in al his glory was vpon his knees. In the fourth of the *Reuelation*, the foure and twenty Elders, which signified the Church triumphant, fall downe before him, that *was*, and *is*, and *is to come*.

We owe to God a two-fold deuotion, internall, and externall: the one to bee done, the other not to be left vndone, The words of our Sauiour to the Woman of Samaria, *God is a Spirit, and the true worshippers are they that worship him in Spirit and Truth*; They doe not take away externall worship, as S. *Ambrose*, and

and Saint *Cyril* expound that place: but in ſpirit, that is, without the ſhadowes of the Iewes: In truth, without the error of the Gentiles. So, in ſpirit principally, but not in ſpirit onely: for hee that created both body and ſoule, will haue duties of both. It will be replyed that Pagans haue kneeled to their Idols. So it may be that Pagans haue worſhipped the Sun, ſhall we therefore caſt away the vſe of the Sunne?

Sure, kneeling is a geſture well beſeeming ſo holy a ſeruice. S. *Paul* blamed the *Corinthians* for their vnreuerent aſſembling at the Lords Table, and tels them there was a difference betweene Gods houſe and their owne, betweene ſacred, and the common aſſemblies. 1 *Cor.* 11. 22.

Let them therefore take heed by the example of thoſe *Corinthians*, amongſt whom many were afflicted and puniſhed vnto

to death, as the Apoſtle in that place teſtifieth, for their want of reuerence at the Table of the Lord, they that make no more of this holy ſeruice then of ſome familiar and ordinary repaſt, let them call to minde who hath ſaid it, *Euery knee ſhall bowe before me, Eſay* 45.23.

It is often repeated, and to our greater ſhame neglected, *Pſal.* 95.6. *O come, let vs worſhip and fall downe, and kneele before the Lord.* Wee muſt learne of Saint *Paul*, to bow our knees vnto the Father of our *Lord Ieſus Chriſt*, Eph.2.14. and not to bee as the people of whom the Prophet *Eſay* complaineth, *Eſay* 48.4. whoſe neck was an yron ſinew. We call it a ſeruice, and beſeech God to accept it as a reaſonable ſeruice: now ſeruants before their Maſters will ſhew reſpect and reuerence. We may conſider the place where we are, which is the houſe of God, and holines becommeth

becommeth his houſe, ſaith the Prophet *Dauid. Ieremy* biddeth vs to lift vp our hands and hearts to God in the heauens *Lam.* 3. 41. At the Table of a mortall man wee will vſe to take the loweſt roome, much more ought wee to humble our ſelues at this ſo high and ſo heauenly a preſence.

Saint *Paul* doth require the lifting vp of pure hands in prayer, and Saint *Iames* ſaith, *God reſiſteth the proud, and giueth grace to the humble:* then may the deuout Communicant vſe that of Saint *Bernard: Domine, qui das gratiam humilibus, da gratiam vt ſim humilis:* Lord, thou that giueſt grace to the humble, giue me grace to be humble.

CHAP.

CHAP. XXXIIII.

A Prayer to God the Father, to be ſaid before the holy Communion, vſed by Thomas of Aquin.

O GOD, the Creator of all things, Father Omnipotent whoſe beginning receiueth no beginning, whoſe euerlaſtingneſſe is without end, whom all things confeſſe their Maker: I miſerable and vnworthy ſinner, being now to approach to the honorable Feaſt of the body and bloud of thy deare Sonne our Lord Ieſus Chriſt: carrying a troubled heart, a defiled body, a polluted tongue, and a wounded conſcience, am much perplexed, and what to chooſe I know not: for if I come not, I fly from life, and if I come vnworthily, I purchaſe damnation. O high Diuinity, O dreadfull

dreadful Maiesty, O louing mercy, whither shall I goe? or whither shall I flie? or what (miserable creature that I am) shal I do? I haue sinned against heauen and before thee, and am not worthy to aske thee any thing as a son, but sorrowfully sighing, and striking my breast, and trauelling I speake: Woe is mee wretched sinner, I haue lost that which pertained to mee of a sonne, but thou hast kept the goodnesse of a most louing Father: pardon therefore O father, O most gentle Father, pardon, pardon thy prodigall son returning, though at last: and stretching forth thy hand of mercy from high, receiue me wretched sinner in peace and fauour: who liuest and raignest God for euer and euer, *Amen.*

CHAP.

CHAP. XXXV.

Another Prayer to God the Sonne, before the holy Communion.

O LORD Iesus Christ, which art the onely Son of God, the most high King of Kings, Lord of Lords, the Image of the Father, the brightnesse of eternall light, whom the Angels doe onely desire to behold, who after all thy suffering, praying for thine enemies, now sittest at the throne of glory: who am I that doe presume not onely to behold thee my God, but also to take and receiue thy body into the lodging of my body, and house of my soule, contaminated Sinner? O miserable that I am, and most vnhappie of all men, which doe this so exceeding great iniury to thee my God and Sauiour: for when a thousand yeeres of teares are

are not ſufficient to receiue, at the leaſt but once worthily, this reuerent and moſt precious Sacrament, ſo high and diuine a Myſtery : I wretched and vnworthy creature, daily offeding, and adding ſinne vnto ſin vnprepared, and of an heart leſſe contrite & purged, do notwithſtanding take vpon mee often to receiue it. But becauſe thy mercy is greater by infinite, then my miſery, neither hath it beene heard from the beginning of the world, that thou haſt euer deſpiſed the prayers of the humble, which ſaueſt them that truſt in thee, and which haſt ſhed thy precious bloud for our ſaluation, and the ſaluation of the world : and for an euerlaſting pledge of thy loue towards vs haſt ordained this Sacrament : truſting in this thy vnſpeakeable loue, I moſt humbly prepare mee to thy Table, and of putting out from the houſe of my ſoule, the

ſowre

ſowre leauen of hatred and euill will towards all, that I may keepe this holy Paſſeouer, with the ſweet bread of ſincerity and loue.

Grant me thy grace, that this holy Myſtery may turne and become effectuall to the life and ſaluation both of body & ſoule, that I may firmely abide in thee, which intend this day to receiue thee into me.

Let my minde bee confirmed amongſt ſo great myſteries with thy comfortable preſence, that it may vnderſtand thou art preſent with her, and reioyce perfectly before thee, the fire which alwayes burneth, the brightneſſe which alwaies ſhineth: ſweet Ieſu, good Ieſu, the bread of life which refreſheſt vs euer, and yet neuer decayeſt, which art alwaies eaten and remaineſt alwaies whole inflame and ſanctifie thy veſſell: purge it from malice, fill it with thy grace, and being filled,

led, preſerue it euermore in thy holy loue which liueſt and raigneſt one God, world without end, *Amen.*

A Prayer to God the holy Ghoſt.

O Holy Spirit, make my Spirit comfortable vnto thee, ſanctifie me, O thou ſanctifier of the hearts and reines, that I may bee prepared to receiue him holily, who is the holie of holies, to thy glory: to whom with the Father, and the Sonne, be all glory, world without end, Amen.

CHAP.

CHAP. XXXVI.

Of the deuout man, to whom Christ in his last Supper sheweth fauour.

IMagine thou haddest beene at Ierusalem when this noble Sacrament was instituted by Christ, that thou hadst beene inuited by some of the Apostles to be present, consider with what ioy thy soule had receiued this message, and how hastily all businesse laid aside, thou wouldest haue runne thither.

2 Imagine, that as soone as thou hadst come to the Supper, the Lord had washed thy feete, and said, with teares falling on them, I doe this to wash away many sins committed against thy creator, by walking through vngodly waies, I wash thee for the labour which thou shalt suffer for

me

me in a ſpirituall life.

3. Imagine, that Chriſt ſaid vnto thee, come vnto the Table of Angels, eate my bread, drinke wine which I haue mixed for thee, or as it is *Cant.* 5. 1. eate O friends, drinke, yea drinke abundantly O beloued.

4. Laſtly, imagine how he bad thee ſit downe at the Table, caſting his moſt louing eyes vpon thee, ſaying: *Deſiderio deſideraui*, with a deſire haue I deſired to eate this Paſſeouer with you. Chriſt our Sauiour deſired to ſhew what thou alſo oughteſt to deſire; as if he ſhould ſay, I haue preuented thee with great benefits, and will hereafter enrich thee with greater, onely continue in the loue of me. Conſider what modeſty thou wouldeſt haue vſed at that holy Table, with what attention thou wouldeſt haue receiued the words of Ieſus. *Eccluſ.* 49. 1. the remembrance of *Ioſiah* (ſaith the wiſe-

man)

man) is like a perfume; much more pleasant is the remembrance of our Lord Iesus, his last institution vnto vs.

The fruit of this Meditation.

THe fruit is, to giue the Lord hearty thankes for this inestimable benefit, now to bee receiued; to beseech him that he would not suffer thee to die vngratefull: to call to minde, that Christ kept the best wine vntill the last, left this holy repast as a sweete remembrance of his loue at parting, that this loue of his was a motion naturall, which motion (say the Philosophers,) is most forceable towards the end.

The Soliloquie.

OMy soule, how louingly doth the Lord knocke at thy doore with a desire of entring

tring in, and reſting with thee: ariſe (O my ſoule) and Chriſt ſhall giue thee light: Not onely the Shepheards of *Bethlehem*, had cauſe of ioy, who found as it was told them, but thou haſt cauſe of ioy too, who ſhalt finde the ioy of Iſrael. No maruell though *Martha* and *Mary* went forth to meet the Lord, knowing how hee would fill their minds with celeſtiall conſolation: goe forth (O my Soule) to meet him that commeth vnto thee, who is the ſtay, yea, the whole ſtay of all thy being. The water that is ſeparated from the fountaine, vaniſheth: the bough that is cut from the tree, withereth: the body from which the ſoule is gone, dieth: depart not therefore (O my ſoule) from the ſoule of thy ſoule, but embrace him with all gladneſſe. Lord, as there is no doubt, but that ſuch was the exceſſe of thy loue and fauour, whereat euen the Angels

were amazed: so is it sure that I was most bound, not onely to runne the way of all thy commandements, but also to spend my life for the loue of thee. Thou hast bestowed on me, this so excellent a gift, more noble then humane vnderstanding is able to conceiue, from whence springeth an Obligation, which doth binde mee vnto thee. Who doth not see that I shall bee most vnthankefull, if I acknowledge not thy singular loue? O my heart, open thy selfe, and shew with what bond of re-louing IESVS, louing thee, thou art bound.

CHAP.

CHAP. XXXVII.

When you are about to communicate, and are now receiuing the most holy Eucharist, meditate vpon these sayings of holy Scripture.

1. *Ecce Sponsus venit*: behold the Bridegroome cómeth, goe forth to meet him, *Math.* 25. 6.

2. *Ecce ancilla Domini*: behold the handmaid of the Lord, be it vnto mee according to thy Word, *Luke* 1. 18.

3 *Dic verbum, & viuet anima:* I am not worthy, &c. do but say the word, and my soule shall liue, *Mat.* 8. 29.

4. Lift vp your heads, O yee gates, and be ye lift vp ye euerlasting doores, and the King of glory shall come in, *Psal.* 24. 7.

5. Taste and see how gracious the Lord is, blessed is the man that putteth his trust in

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5. Taste and see how gracious the Lord is, blessed is the man that putteth his trust in

him, *Pſalme* 34. 7. Saying: *Hoc facite in meam cõmemorationem: Doe this in remembrance of me*, 1. Cor. 11.

O good Ieſu, ioyne mee inwardly vnto thee, to the glory of thy name, and the ſaluation of my ſoule.

Alſo in the time of Communicating, ſay: Turne vnto thy reſt (O my ſoule.) Againe, Lord ſay vnto my ſoule, I am thy ſaluation. And againe, O knit my heart vnto thee, and I will feare thy Name. And laſt of all ſay: O moſt louing and ſweet Ieſus, the loue and ſweetneſſe of my heart, the life of my ſoule, my melliflu-ous food, haue mercy vpon me, bee with mee, O Lord, now and for euer, Amen.

Or thus:

GOod Ieſu, the ſweetneſſe of my heart, the life of my ſoule, my eternall God, bountifull Ieſus, ioyne me neerely vnto thee,

thee, to the praiſe and glory of thy name, and to the ſaluation of my ſoule, Amen.

Immediately after your Receiuing ſay, the 103. *Pſalme.*

PRaiſe the Lord (O my ſoule) and all that is within mee, praiſe his holy name.

2. Praiſe the Lord, O my ſoule, and forget not all his benefits.

3. Which forgiueth all thy ſinnes, and healeth all thy infirmities.

4. Which ſaueth thy life from deſtruction, and crowneth thee with mercy & louing kindneſſe.

5. Which ſatisfieth thy mouth with good things, making thee yong and luſty as an Eagle.

Or that Hymne of Simeon, Luk. 2. 29.

LOrd now letteſt thou thy ſeruant depart in peace, for mine eyes haue ſeene thy ſaluation.

So soone as you haue Communicated, say also,

THy bloud (O Lord Iesus Christ) which was shed for vs, let it be to the remission of all our sinnes, of all our negligences and ignorances, let it bee to the strengthning, increase, and conseruation of Faith, Hope, and Charitie, of Graces, of Vertues, of carefulnesse of pleasing thee O Lord, in this life, and of attaining glory in the life to come.

CHAP. XXXVIII.

Of the great esteeme and deuotion giuen by the ancient Fathers to this most holy Sacrament.

WIth what chastitie of body, and puritie of minde ought I to receiue that mysterie, where thou O Lord, art the feeder, and the food: the giuer and the gift? *Ambrosius.*

broſius in oratione ant. ſacr. cœn.

S. *Hierome* a little before his departure, being about to receiue, humbly kneeling, did communicate with many teares, *Euſeb. in vita S. Hieronomi.*

It is written of *Conſtantine*, no leſſe godly, then mightie an Emperour, that with great Reuerence and Deuotion, before any attempt againſt his Enemies, his wont was to receiue the holy Euchariſt, *Euſeb. in vita Conſtant.*

By the force of this Sacrament, the force of the Diuell is rebated, *Ignatius ad Epheſ.*

S. *Cyprian* calleth this bleſſed Sacrament, a ioyfull ſolemnitie, *Cyp. de Cœn. Dom.*

Of the old Chriſtians, their ſolemne aſſembly to receiue the Euchariſt, was called ἀγάπη, an Aſſembly or feaſt of loue.

CHAP. XXXIX.

A forme of Thanksgiuing, after the Receiuing of the most holy Communion.

I Giue thee thankes, O most louing Iesus, who hast vouchsafed to admit mee a sinfull Creature to the magnificent and quickning Feast of thy Sacred Table.

Thou wouldest that I should be as the Arke of the Couenant, where thou thy selfe vouchsafest to abide. Thou wouldest that in this Arke, Manna should bee kept, wherewith thou didst feed thy people, vntill they entred into the Land of Promise. Cause I beseech thee, that this Manna now receiued, whereof that was but a figure, may be preserued in my soule, that I may feele the effectuall fruit of thy passion, for the remission of my sinnes, the merit of righteousnesse purchased

ſed onely by thy Paſſion, and the reward of euerlaſting glory.

Cauſe alſo, that like as in the Arke the Tables of the Law were kept, ſo a deſire of fulfilling thy will, may be contained in my ſoule. Grant that I may honour, loue, and obey thee, that I be ſeparated from this loue, by no allurements whatſoeuer of my ghoſtly enemy. Tarrie with mee, O bleſſed Ieſu, vntill the euening of my age, and when the night of death approacheth, I will not let thee goe till thou haſt bleſſed me, and yeelded to this Petition of my ſobbing ſoule. O Lord fulfill her deſire, neuer depart from her.

What bleſſing ſhall I giue vnto thee, O my deare Sauiour? Where ſhall I begin to expreſſe my loue and duty towards thee, which haſt ſaid: Behold I am with you, euen vnto the end? My ſoule deſireth to be ſatisfied in the beholding of thy counte-

nance, euen as the Hart longeth for the fountaines of Water. Turne thee (O my Soule) into thy reſt: for the Lord hath done well for thee: hee hath ſhewed thee maruailous great kindneſſe in the land of the liuing. For this cauſe alſo is my heart glad, and my glory reioyceth, and my fleſh ſhall reſt in hope: bleſſe thou the Lord, O my Soule.

CHAP. XL.

Another forme of Thanksgiuing.

OMnipotent and moſt louing Father, I cannot giue thee thankes worthily or enough, according to the deſire of my minde, for the treaſure of this heauenly food, which thou haſt now giuen mee in this heauenly myſterie, the true bread of heauen, that euerlaſting

lasting meat that abideth for euer, thy blessed Sonne, our Lord and Sauiour Christ Iesus, in whom I haue obtained, by the gift of this holy Communion, an assured pledge of an inheritance to come Grant (O Lord) that I may dayly profit in vertue and godlinesse, that this sacred vnion with Christ my Redeemer, may bee of such force in mee, that reiecting all euill wayes, I may goe forward in pietie toward God, chastitie towards my selfe, and charitie towards my neighbour, to thy good pleasure, through the same our Lord and Sauiour Iesus Christ, Amen.

The Soliloquie.

AWake my Soule, and behold the new fauour wherewith thy louing Iesus doth prosecute thee. Thou hast good cause to reioyce, that the Lord of maiestie

ieſtie vouchſafeth to come vnto thee, to comfort thee. Vouchſafe onely a good will for all his bountie towards thee. Bee not as the nine vnthankefull Lepers, who forgate their curing. Caſt all thy care vpon him, who careth for thee: ceaſe not to magnifie him (O my ſoule) for hee that is mightie hath magnified thee, and done great things for thee.

Thou knoweſt how the Son of God hath loued thee, when departing out of the world vnto the Father, hee left thee ſo comfortable a remembrance, and ſeale of all his mercies. O loue without meaſure! Returne (O my Soule) giue glorie vnto God, for the Lord hath bleſſed thee. Returne vnto thy gracious Sauiour, of whom thou maiſt ſay: here will I reſt, here will I dwell for euer.

Can it be, O Lord, that thou wouldeſt follow man with ſuch loue

loue, as to vnite thy ſelfe vnto him? Reioyce, O ye ſonnes of *Adam*, for no longer ſhall that of the Prophet be applyed to you: *My teares haue beene my meate day and night, whilſt they yet daily ſaid: where is now thy God?* Teares are now no longer your meate, but the gladſome foode of Angels; your God is with you, euen vnto the end. The poore do eate and are ſatisfied. O Lord, grant me the grace of Deuotion and thankfulneſſe, that I may aske inſtantly, expect patiently, receiue it gratefully, conſerue it humbly, and vſe it diligently, to the glory and honour of thy holy and bleſſed Name, *Amen.*

Note

I deſire to offer my ſelfe, my ſoule and body, a ſacrifice vnto thee: nay, I offer vp all my ſins, both originall and actuall, vpon the acceptable Altar of thy mercie: conſume them with the ſacred fire of thy loue, and let this Offering, as *Abels* Offering, be well

well pleasing in thy sight. But to returne vnto this heauenly food now receiued. Ah hard and peruerse heart of mine, how canst thou continue earthly, when as thou art fed with the bread of heauen? When at length wilt thou become heauenly? how is it that thou doest remain sensuall, and alienated from the Spirit; which art spiritually conserued? Is it because thou doest consist of earth? O Iesu, remember heere what thou hast elsewhere said: *I come to send a fire, and what is my desire, but that it may be kindled? Luke* 12.49. Let it be kindled in me, that I may bee carried vpward, and seeke the things which are aboue, where thou sittest at the right hand of God: that though my body conuerse heere in earth, my affections may be in heauen, that from henceforth not so much I doe liue, as thy grace may bee said to liue in me.

CHAP.

CHAP. XLI.

The eleuenth generall Meditation to be vſed after the receiuing of the bleſſed Sacrament.

CONſider, with what labours and teares *Adam*, after hee was caſt out of *Paradiſe* did eate the bread of carefulneſſe, all the daies of his life. But now man, receiued into the ſtate of Grace, is come to feede on the Bread of life it ſelfe.

2. Conſider, that *Salomon* 1 *King.* 7. 8. would not let his wife the daughter of *Pharao*, an Idolater dwell in his houſe, becauſe the Arke of God had been there: So, we ought not to let ſinne raigne in vs after the receiuing of the holy Euchariſt, becauſe the Arke of his couenant alſo hath beene receiued of vs.

3. Conſider, that as the Iſraelites when they had eaten the Paſchall

Paſcall Lambe, and were deliuered from *Pharaohs* bondage, made no ſtay in Egypt, but ſet forward forthwith towards the Land of Promiſe. So, after this our Paſſeouer, wherein a mighty deliuerance from the hands of our ſpirituall *Pharaoh* is obtained, wee are to depart from the works of darkneſſe, to goe forward without delay, from grace to grace, from vertue to vertue, vntill we come to our heauenly *Canaan.*

4. Conſider, how the Wiſemen, when they had ſeene Chriſt at *Bethlehem*, and there done their homage, *Mat.* 2. 12. they returned not by ambitious and cruel *Herod*, nor by troubleſome Ieruſalem, but *per aliam viam*, another way. So, we hauing viſited Chriſt at our *Bethlehem*, which ſignifieth the houſe of Bread, and there offered our ſoules and bodies a ſacrifice vnto him, ſhould returne towards

our

our owne countrey, which is aboue, not by the ambitious and troubleſome deſires of the world, but paſſe along peaceably, a better way, that we may at laſt come vnto our heauenly, that is, our proper countrie, there to abide for euer.

5. Conſider, how iuſt *Noah* was an hundred yeares together labouring to frame and build an Arke to ſaue him from the flood: and ſhould not we endeuour for the time to come, to ſpend it wholy in framing a good conſcience before God and man, which ſhall one day ſaue vs from a flood of miſeries?

6. Conſider, that a Publicane, *Luke* 19.3. who before did exact by extremity from others, but hauing receiued Chriſt into his houſe, became beneficiall vnto others, and readily made reſtitution for all the wrong hee had offered before time.

7. Conſider the admonition and

and absolution that Christ gaue vnto him that was cured by the pooles side, *Iohn* 5.14. *Behold thou art made whole sinne no more.*

8. Consider, how *Saul* after hee was preserued by God, became an other man.

9. Consider, how God doth complaine by his Prophets, against the ingratitude of his people, and how he accepteth those who are thankfull vnto him, *Esay* 1.2. *I haue nourished children, and they haue rebelled against me.* *Luke* 17.18. Christ said vnto the *Samaritan*: *Arise, goe thy way, thy faith hath made thee whole.*

10. Consider, that to make an Apostasie from the calling to grace, were great indignity offered vnto God, and hurt to our selues.

11. Consider, how from henceforth we ought to keepe a watch ouer all our senses, without which the soule is as a citie without walles, exposed to the

inuaſion of enemies: or as a veſſell without a couer, which in the old Law was impure.

12. Remember how the children of Iſrael to auoyd the puniſhment of the firſt borne of the Egyptians, ſprinkled their dore-poſts with the bloud of the Lambe: in like manner: to auoid the death of ſinne, let vs ſprinkle the poſts of our hearts with a continual remẽbrance of Chriſts Paſſion: I beare in my body the dying of Ieſus, ſaith S. *Paul.*

13. Remember that, *Cant.* 5. 3. I haue put off my coate, how ſhall I put it on? I haue waſhed my feete, how ſhall I defile them?

The fruit of this Meditation,

IS, firſt to acknowledge with all thankfulneſſe, Gods goodneſſe towards vs: ſecondly, to apply our ſelues wholly for the time to come, to ſerue him in holineſſe and righteouſnes, that we

wee may daily endeuour to appeare before the God of Gods in Sion, *Pſal.* 84.7.

The Soliloquie.

REmember (O my Soule) that thou haſt bin fed with the foode of Angels, and therefore ſhouldeſt not now turne to feede on the huskes of ſwine, that is, ſenſuall affections. Thou knoweſt that wiſe King *Salomon* 1 King. 7.8. would not that his owne wife, who was *Pharaohs* daughter, ſhould dwell in the houſe, where the Arke of God was: for he counted it wickednesſe, that a woman deſcending from the ſtocke of the Gentiles, enemies vnto God and his people, ſhould inhabite ſo holy a place. How great wickedneſſe then ſhould it be, to receiue ſin, where God himſelfe the Lord of the Arke, is conuerſant. In the Arke were contained the tables of

of the Law; in my heart let there bee euer a deſire of fulfilling thy will. When the God of all power and Maieſty hath made thee his handmaid, is it not a ſigne of ſingular loue and fauour? oughteſt thou not to render him againe all ſeruice and dutie? The Patriark *Iacob* was content to ſerue ſeuen yeeres, and after that ſeuen more and all for *Rachel*: which time notwithſtanding, ſeemed ſhort vnto *Iacob* himſelf, for the loue hee bare to *Rachel*. Much ſhorter ſhould the time ſeeme to thee, wherein thou ſerueſt this Lord: all labours may be accounted light for his loue, who is more to be beloued then any earthly creature, by infinite degrees. Thou ſhouldeſt be happie (O my ſoule) if thou kneweſt what dignity it is to ſerue ſo high a Lord. Call to minde how thou haſt ſerued in times paſt this vaine world, whereby thou haſt beene ſubiect to many perturbations:

turbations: how many bitter croſſes haſte thou ſuſtained in this ſeruice? Now by the helpe of thy heauenly Lord, whom thou haſte this day receiued, thou art able to tread vnder foot all the allurements of thy Ghoſtly enemies, and become miſtreſſe of thine owne paſſions; remember that holineſſe becommeth the houſe of God, whoſe houſe thou now art. Conſider that to ſerue God is to beare rule. Thinke thou art no longer thine owne but Gods, to whom thou haſt conſecrated thy ſelfe. His will, not thine, ought euer to bee fulfilled, that in all things thou yeelde humble obedience: and reply with the Apoſtle: *Quid vis me facere?* Acts 9, 6. Lord, what wilt thou that I doe?

CHAP.

CHAP. XLII.

Cautions to bee obserued of the deuout Christian, after hee receiuing the holy Sacrament.

THat he be no lesse carefull now after this heauenly repast in the exercises of Deuotion, then he was before in preparing himselfe.

2. That he vse much silence, and some solitarinesse the same day, that hee may bee priuate thereunto, *Deo & sibi*, to God and himselfe.

3. That he retire himselfe from worldly affaires.

4. That he often determine of his future conuersation, to be religious, and fearing God.

5. That hee resolue with the Prophet, *Psal.* 39. 1. *Dixi custodiam vias meas*: I said, I will take heed vnto my waies.

6. That hee resigne himselfe wholly

wholy to Gods pleaſure.

7. That he vſe all the meanes which bee helpfull in this reſigning himſelfe wholy vnto Gods pleaſure: of theſe meanes ſome are generall, and ſome are particular.

1. Amongſt the generall, the firſt is a ſtedfaſt purpoſe not to offend God in this or that ſinne from henceforth, whereunto hee hath beene formerly ſubiect.

2. It doth much helpe, to flie occaſions which are wont to draw men to ſinne, as the place of ill company: for it is written, *Death entreth in by the windowes*, *Ier.9.*

3. It doth much helpe to reſiſt temptations, in the beginning, to extinguiſh the firſt ſparke of euill deſire, before it enflame the heart: which is done, if wee fly to prayer, and meditation of Chriſts Paſſion.

4. It alſo much helpeth to keepe the purpoſe of not offen-

ding

ding God, to heare the Word of God, to reade good bookes: by this meanes the heart of man is re collected.

5. It auaileth not a little to bee euer conuerſant in the ſight of God, to haue this inſcription in the houſe or place of our moſt abode: *Noli peccare, quia Deus videt*: ſinne not, becauſe God ſees thee.

6. A good meane of holy life, is to fly idleneſſe, the nouriſhment of vice.

7. O conſider, that hauing now caſt out *Ionah*, that is, ſome ſinne of diſobedience to God, wee ſhould be carefull for the time to come. Why did the holy man *Iob* make a couenant with his eyes, but that he knew that ſight did cauſe cogitation, cogitation delight, delight conſent, and conſent would bring forth ſinne?

8. Laſt of all, an effectuall meane againſt all vice, is the

often receiuing the holy Sacrament, which is wont for to ſtrengthen the Soule againſt temptations.

CHAP. XLIII.

Conſiderations concerning newneſſe of life, to be vſed after the Receiuing of the holy Communion.

1. LEt the faithfull Chriſtian call to minde, that as often as hee receiueth the holy Sacrament of the Lords Supper, ſo often hee cleanſeth himſelfe in the bloud of Chriſt, which is thereunto very powerfull: now hauing been cleanſed and waſhed, let him ſay with the Wiſe-man, *Cant.* 5. 3. *Laui pedes meos, quomodo inquinabo eos?* I haue waſhed my feet, how ſhall I defile them?

2. Let him call to minde that it

it is to ſmall purpoſe able, deſicke man, to goe to the Phyſican, and by and by either wilfully to runne into a relapſe, or not to obſerue remedies giuen him for his health.

Now of remedies, or ſpirituall Antidotes againſt ſinne, ſome are generall, and ſome are particular: amongſt the generall, the firſt is, to be as it were, alwayes conuerſant in the ſight of God, who is the witneſſe of all our actions. I meane, to be euer conuerſant in the ſight of God, is to call to minde that of the Wiſe-man: *In omni loco oculi Domini contemplantur bonos & malos*: In euery place the eyes of the Lord doe behold the good and the euill. That of the Prophet *Dauid*, *Prouidebam Dominum in conſpectu meo ſemper*. I alwayes had the Lord in my ſight. That of *Tobias* to his Son: *Omnibus diebus vitæ tuæ in mente habeto Deum*: Haue God in thy

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minde all the dayes of thy life. Let this alſo bee written in thy minde, *Vertue ſhall ſee God.*

In the old Law, Almightie God cõmanded (*Num.* 15. 38.) the Iſraelites to weare fringes vpon the borders of their garments, that when they did looke vpon them, they ſhould remember Gods commandements, and doe them: ſurely, in like manner, it ſhall be much pleaſing vnto God, if with any ſigne we are ſtirred vp to remember the preſence of God.

The ſecond is, to meditate at all houres, of the houre of our departure out of this life, according to that of the Wiſe-man: *Memorare nouiſſima tua, & in æternum non peccabis*: Remember thy latter end, and thou ſhalt neuer doe amiſſe.

The third is, to beſeech Chriſt not to goe from vs, as the Diſciples did, *Luk.* 24. becauſe the night of death draweth nigh.

The

The fourth is, humble, deuout, and continuall prayer, according to that of our Sauiour: *Orate, ne intretis in tentationem*: Pray, that yee enter not into temptation: and ſure, none falleth into temptation, but firſt he falleth from Prayer. Wherefore, that of Saint *Paul* to the *Theſſalonians* is alwayes to be remembred & practiſed, *Orate ſemper*: Pray continually, 1. *Theſſ.* 5. 17.

The fift is, to fly all allurements to euill, wanton talke, wandring cogitations.

The ſixt is, often to heare the Word of God, which doth collect the heart of man, allay paſſions, and repleniſh the will with good deſires: the reading of religious bookes, and often meditation of the benefits of God. *Ioſeph* ſaith, *How can I ſinne againſt my Maſter, ſeeing he hath put all that he hath into my hands?*

The ſeuenth is, in the begin-

ning diligently to reſiſt temptations, to nippe vice in the bud, to kill the Serpent in the Egge, and to daſh the little ones or ſmall ſinnes againſt the ſtones. If a mans enemy ſtood at the doore preſſing to enter in, and hurt him, who would not keepe him out: who ſo careleſſe of his ſafety, as to receiue in ſuch an one?

The eighth is, often to call to minde the happineſſe of good men, the calamitie of the euill, and the vanitie of the world: *Qui bene vixit* (ſaith *Origen, Homil. 14. in Leuitic.*) *eſt verus homo, immo eſt quaſi Angelus*: Hee that liues well, is a true man; yea, rather an Angell.

The ninth and laſt is, a dayly and deuout meditation of the Paſſion of Chriſt our Lord, calling to minde that of the Apoſtle S. *Paul, Heb. 6. 6.* that obſtinate ſinners crucifie againe the Sonne of God.

From

From the remedies of ſinne in generall, let vs come in the next place to the remedies of ſeuerall vices, or ſinnes in particular.

CHAP. XLIIII.

Remedies againſt Pride and Vaine-glory.

TO repreſſe Pride & Vain-glory, it ſhall helpe a man.

1. That hee dayly meditate how vile hee himſelfe is in bodie and minde.

2. That he is raiſed from low eſtate by the fauour of God.

3. That what good ſoeuer he hath, he hath it from God.

4. That pride makes a man contemptible to men, and hatefull to God.

5. That GOD reſiſteth the proud, as appeareth by *Lucifer*, *Roboam*, *Nabuchadonezar*, *Antiochus*,

tiochus, *Senacherib*, and others. And *ruina precedentium*, it is *admonitio ſubſequentium*, the fall of them that goe before, it ſhould bee the admonition of them that follow after.

6. That it depriueth them of ſpirituall goods, eſpecially of grace, whereof being depriued they fall into an ocean ſea of euils.

7. That Chriſt our Sauiour hath ſaid: *Diſcite ex me, quia humilis ſum:* Learne of mee, for I am humble.

CHAP.

CHAP. XLV.

Remedies against Couetousnesse.

1. LEt euery one consider, that the minde of man is no more satisfied with much then it is with little, and therefore the desire of hauing brings the mind to a perpetuall agitation.

2. That Couetousnesse is the roote of all euill, 1. *Tim.* 6. From hence come Warres, Hatred, Enmitie, Seditions, and innumerable euils, which turne away the mind from spirituall things, and from God.

3. That hee consider the shortnesse of his life, and that no mans life consisteth in the aboundance of his riches, as our Sauiour admonisheth, *Luke* 12. 15.

4. That hee trust in GOD

which feedeth the Sparrowes and young Rauens.

5. That hee is a Steward, and not a Lord of temporall riches.

6. That he ſet before his eyes the example of Chriſt, and all holy men, who deſpiſed earthly riches to be rich in God.

7. That hee remember it was ſpoken by our Sauiour, *It is a bleſſed thing to giue, rather then to receiue, Acts* 20.35.

8. That the beſt riches are treaſure in heauen, *Mat.*6.19.

CHAP.

CHAP. XLVI.

Remedies against luxuriousnesse of life

1. THat from hence come diseases of bodie, and griefes of minde.

2. That idlenesse is the cause of this euill.

3. To depart from the company of those, that are wont to excite vnto this euill.

4. To bee carefull that wee giue not our enemie strength, but by abstinence rather (as the abstaining from strong Wines, and hote meates,) to represse him.

5. To repell euill thoughts.

6. To vse much Fasting and Prayer: for this kinde of spirit is cast out by Fasting and Prayer.

7. To meditate how vaine this sinfull pleasure is, how vile, and

and what is the foulenesse of this sinne.

8. How it hath beene punished by the ouerthrow of *Sodom* and *Gomorrah*.

9. That Chastitie is rewardable with God and Man: with God, in that it is said, *Blessed are the pure in heart, for they shall see God*: with man, *Who so loueth pureneſſe of heart* (saith *Salomon*) *the King shall bee his friend*: *Prou.* 22. 11.

CHAP.

CHAP. XLVII.

Remedies against Anger.

1. TO call to minde that of the wiſeman: *A ſoft anſwer appeaſeth wrath,* Pro.15. 1.

2. To conſider how vnbefitting a thing for man wrath is, which makes him fierce as a beaſt, and furious as a mad man.

3. Let him conſider the effects of wrath: which are for the moſt part, contumelies, out-cries, indignation, blaſphemies, and ſwelling of the minde.

4. Let him conſider the punniſhment of this vice, *qui iraſcitur fratri,* Mat.5.22. Whoſoeuer is angrie with his brother vnaduiſedly, ſhall bee culpable of iudgement.

6. Let him call to minde how many

many iniuries Christ suffered for vs, from whom all his aduersaries could not wreſt not one angry word: And *Christ suffered for vs* (saith Saint *Peter*) *leauing vs an example, who, when he was reuiled, reuiled not againe,* 1 Pet. 2. 21.

CHAP. XLVIII.

Remedies against Ennie.

1. COnsider how vnprofitable enuie is, which onely vexeth him which is enuious.

2. That God is the reuenger of wrongs, and that vengeance is his.

3. That we are commanded to ouercome euill with good: That if our enemie thirst, wee giue him drinke: for in so doing we heape coales of fire vpon his head,

head, that is, giue him incitements of charity, and prouokements of louing againe.

4. That enuie is againſt the Law of Nature: for one member will be helpefull to another, as if the foot bee ſore, the head will looke downe vnto it, the hand will ſtroke it: now we are all members one of another, as the Apoſtle teacheth vs, *Rom.* 12. 4.

5. To call to minde that of our Sauiour, *Forgiue and yee ſhall be forgiuen*, Luke 6. 37.

CHAP.

CHAP. XLIX.

Remedies against Gluttonnie.

1. TO consider how soon the delight of meate and drinke passeth away.

2. How much it displeaseth God, Ezeck. 16. 49. *Behold this was the iniquity of Sodome, Pride, fulnesse of bread, &c.*

3. That fasting goeth euermore with Prayer and Deuotion.

4 That pleasure in meates and drinkes, is the pleasure rather of beasts then men.

5. That Nature is content with little.

CHAP.

CHAP. L.

Remedies against Sloth.

1. TO call vnto minde that God hath made nothing to bee idle, and that euery thing in Nature doth finish his course by a kinde of motion.

2. That slothfulnesse doth depresse the minde, and causeth a loathing of honest labour.

3. That it is no other but the Sepulcher of a liuing man: for they which doe nothing may be said to be dead, or haue no being amongst men.

4. That as GOD made the Bird to flie, so man to labour.

5. That labour doth preuent euill, as the vessell that is full, can receiue no other liquor.

6. To consider that *Dauid*, not when he was persecuted of *Saul*, or when he was in the war, fell

fell into sin, but when he was at home doing nothing. That *Salomon* not when hee was building the Temple, but when he was at ease and quiet, offended God.

8. That *Adam* in the state of innocency was appointed to labour.

9. That though some came sooner, some later into the vineyard, *Mat.* 20.8. yet al laboured, that had the penny at the end of the day.

10. That our Lord and Sauiour Iesus Christ hauing cured the man that lay diseased of a long infirmity, gaue him this commonefaction after his curing, behold thou art made whole, sin no more, least a worse thing come vnto thee. *Ioh.* 5. 14.

CHAP.

CHAP. LI.

The chiefeſt Figures of the moſt holy Sacrament.

THe firſt Figure of this diuine Sacrament, is mentioned in *Gen.* Chap. 14. 18. When *Abraham* obtained a noble Victory againſt thoſe Kings there ſpoken off, *Abraham* returning from the victory (ſaith the Scripture) *Melchiſedech* the King of *Salem*, for that he was a Prieſt of the moſt high God, offered Bread and Wine, and bleſſed *Abraham*. But that *Melchiſedech* was a figure of Chriſt, S. *Paul* to the *Hebrewes*, proueth, Chap. 7. and that the Bread and Wine offered of him, was a figure of the body and bloud of Chriſt, which hee (being a King and Prieſt, after the Order of *Melchiſedech*, Pſal. 109.) offered vnto the moſt high God, and afterward

terward left vnto vs his body and bloud ſpiritually, vnder the ſignes of Bread and Wine, as the holy fathers with one conſent, doe teach. But of this figure we learne, as in the moſt holy Sacrament, wee faithfully receiue Chriſt, and obtaine a bleſſing of him, ſo it is neceſſary, that firſt, we prepare to fight againſt the vnruly motions of our minde, and put away our ſinnes by the workes of contrition and confeſſion, as that valiant *Abraham* caſt out the kings his enemies.

2. A figure of this moſt holy Sacrament, was the Shew-bread which was kept on the Table of propoſition in the ſight of God, *Exod.* 25. *Leu.* 24. none were to eate of this bread, but thoſe that were cleane and ſanctified, and therefore it was called the holy and ſanctified bread, 1 *King* 21. *Mat.* 12. 4. By which is ſignified, that if we be fed with the ſacred bread of the Law of grace, prefigured

figured by that bread, it is neceſſary that we be chaſte, and that we haue a good conſcience.

3. A figure of this diuine Sacrament, was the Cake baked vnder the aſhes, which the Angell brought to *Elias*, by vertue whereof he being ſtrengthened, (as the holy Scripture, 1 *King.* 19 doth teſtifie) walked fortie daies and fortie nights, euen to the Mount of God, *Horeb*, where afterwards he ſaw the Lord. This figure doth ſignifie the power and efficacie, which the holy Communion doth yeeld vs, to finiſh the troubleſome perigrination of this life, euen vntill we come to the heauenly hill, where we ſhal ſee God within explicable pleaſure.

Now, as common bread doth firſt of all preſerue the life temporall: ſecondly, doth augment and ſtrengthen it: thirdly, although often eaten, yet it doth not breed loathſomeneſſe: yea, rather

rather it is an euill ſigne, when Bread doth not reliſh to any one: fourthly, a feaſt without bread, although it abound with moſt coſtly Diſhes, is vnperfect. So this Sacramentall Bread, firſt of all, it doth preſerue a ſpirituall life: ſecondly, by confirming grace which is the life of the Soule, it augmenteth the ſame, and maketh it ſtrong againſt the aſſaults of the diuell: thirdly, to men ſpiritually minded, it neuer bringeth loathſomeneſſe though it pleaſeth not the palate of the ſicke, which commeth to paſſe, *ex organo male diſpoſito*, of the palate that is ill diſpoſed.

The naturall man ſaith S. *Paul*, perceiueth not the things which are of God, 1 *Cor.* 2. 14. fourthly, let the Chriſtian man haue all the goods of this mortall life, if that bee wanting him, which is contained in the holy Sacrament, he hath nothing: yea, rather he may truely be called miſerable:

ſerable: fiftly, and laſtly, the bread before it commeth to his perfection, it ſuffereth many things: for the graine of Corne, which is the matter thereof, is firſt ſowen, and couered in the earth, then is it cut downe, afterward it is bound as a malefactor, impriſoned in the Barne, threſhed out, winowed, grinded in the Mill, boulted, and ſcorched with fire: ſo that it may very wel agree with this Sacrament, wherein the elements are not whole, but broken and powred out; wherein alſo the Paſſion of Chriſt our Lord, and his ſuffering ſo great things for vs, is repreſented, before he become this diuine food of our ſoules.

4. The Paſchall Lambe was a figure of this Sacrament, *Exod* 12.3. and ſo Saint *Paul* himſelfe ſaith it was, 1 *Cor.* 5.7. Chriſt our Paſſeouer or our Paſcall Lambe is ſacrificed for vs, therefore let vs keepe the feaſt.

Now

Now of the old Passeouer this was the Ceremony. It must be a Lambe without blemish, of a yeare olde, it must bee eaten at Ierusalem, roasted, and in haste, with wilde Lettice, and sweete bread: those who should eat thereof must haue their shooes on their feete: by which Ceremony God signified vnto the Iewes, that they were strangers in Egypt as wee all are in this world; and farther wee are hereby admonished of diuers duties required in our Christian Passeouer.

Saint *Chrysostome* in his 83. Homily vpon *Matthew*, applieth that Ceremonie vnto vs: If (saith he) the Iewes about to go onely through Palestina, were fed with a Lambe after so carefull an order, with what vigilancie ought wee to feed in this Sacrament on the true immaculate Lambe, which haue our iourney to heauen? Let vs eate thereof

thereof in his Church, heate with Charitie, going forward to our Land of rest. In the 25. of *Leuiticus*, God saith, *you shall eate of the old fruit, vntill the new come*: so did his people of the old Passecuer: as they were deliuered from Egypt, so were we from a worser seruitude. Of the Paschall & Typicall Lambe a bone must not be broken: no more was there of our true Lambe vpon the Crosse. *Sacrificate filium*, sacrifice my Son: so, *finite hos abire*, let these go, *Ioh.* 18. 8.

5. A figure of this holy Sacrament was *Manna*, giuen to the people of Israel in the Desart, *Exo.* 16. 16. Saint *Paul* also in effect saith as much, 1 *Cor.* 10. where he doth mention the two Sacraments, that the Red sea, was a figure of Baptisme, and *Manna* of this holy Sacrament: wee did all eate saith hee of one spirituall meate, indeed our *Manna* is a spirituall meate.

That *Manna* had theſe properties:

Firſt, although ſome gathered much, and others leſſe, yet there was a ſufficient meaſure for all: ſo in this Sacrament of the Lords Supper, there is a ſufficient meaſure, according to the meaſure of faith.

Secondly, *Manna* might be gathered any day except the Sabboth, when the Sun aroſe, it vaniſhed: ſo this heauenly *Manna* ſerueth vs vntill the euerlaſting Sabboth of the life to come, & when the Sun of glory ſhall appeare, it ſhall then ceaſe.

Thirdly, *Manna* did giue taſte of all kinds according vnto the will of the eater. This *Manna* hath ſweetnes, vnto the faith of the faithfull Receiuer, ſo, and ſo, diſpoſed.

Fourthly, many of the Iewes were very grieuouſly puniſhed, for that they contemned *Manna*, ſaying: *Our ſoule loatheth this light*

light meate, Num. 21. 5. So Saint *Paul* sheweth, 1 *Cor.* 11. and 30. That in his time many were sick and weake among them of *Corinth*, for that this most Diuine Sacrament was dispised, and many vnworthily communicated.

Fifthly, *Manna* was called Angels foode, *Psal.* 78. so this *Manna* came downe from heauen, *Ioh.* 6. 51.

Sixthly, the taste of that *Manna* was like the taste of cakes mixed with oyle & hony sweet, what more sweete to the soule then the Blessed Sacrament?

Seuenthly, they that ate of that *Manna* died, *Ioh.* 6. 49. they that eate of this *Manna* shall liue for euer, *Ioh.* 6. 51.

6. The sixth Figure was the Arke, for like as the Arke (saith *Thomas Aquinas*) was made of Shittim wood, *Exodus* 25. 10. that is to say, of shining and pure Cedar: so was this, of the most pure body of the Sonne of God.

Againe, the Arke was guilded within and without, which may reſemble the Wiſedome and loue of Chriſt. There were three things in the Arke of ſpeciall note: the golden pot, the rod of *Aaron*, and the two tables of the Law.

The golden pot containing *Manna*, may betoken the ſoule of Chriſt, containing the fulneſſe of the Deitie: the rod of *Aaron*, his Prieſtly power: the two tables, that hee was the Eternall Law-maker.

But the holy Scripture maketh mention of two things principally concerning the arke, which do marueilouſly appeare in this Sacrament: the one, that by the benefit of the Arke the people were not only preſerued, but much proſpered: the other, that God grieuouſly puniſhed thoſe, who vnworthily entreated his ark, or gaue not worthy reuerence vnto the ſame. We reade,

1 *Sam.*

1 *Sam.* 4. when the people of Iſrael in one war againſt the Philiſtims, had loſt foure thouſand men, they procured that the arke was brought into their Tents, hoping by the preſence thereof to obtaine the victory: but the contrary hapned, for the Arke of God was taken by the enemy, & thirty thouſand men periſhed of the hoſt of Iſrael for their peruerſe life and ſmall piety, hauing ſuch a preſence amongſt them.

The Philiſtims alſo, which vnworthily handled the Arke, ſetting it with their Idoll Dagon, how ſharply were they puniſhed? but chiefely the men of *Aſhdod*, as that holy Scripture ſaith, 1 *Sam.* 5. 6. the hand of God was heauy vpon them: but the houſe of *Obededom* who receiued the Arke dutifully, proſpered.

7. A figure of this Sacrament was the meale of *Helizeus*, 1 *Kin.* 4. When the Prophet comman-

ded that certaine hearbes ſhould bee ſod for the children of the Prophets, they taſting them, found that they were ſo bitter, that they cried to *Helizeus*, *O man of God, death is in the pot.* Wherfore, the holy Prophet caſt meale into the pot, wherewith he tooke away the bitterneſſe: ſo Chriſt by meale or bread of the Sacrament, taketh away the bitterneſſe of our afflictions, and cauſeth that they bring vs life, and not death.

8. A figure of this moſt holie Inſtitutió, was that great Paſſeouer which King *Hezekiah* kept, 2 *Chron.* 30. 17. when hee prayed for the people, that God would be mercifull vnto him that prepared his heart to ſeeke the Lord God of his Fathers, though hee were not clenſed according to the purification of the ſanctuary: when he ſpake comfortably vnto the Leuites, and the whole multitude, who kept the Feaſt with

with great ioy. Our *Hezekiah* hath not only prayed for the purifying of his people, but hath ſanctified them, ſpoken comfortably, kept a ioyfull Paſſeouer, ſuch as neuer was in Iſrael.

Laſt of all, a propheſie of this our Paſſeouer, was that. *Send yee a Lambe to the Ruler of the land from Sela to the wilderneſſe, vnto the Mount of the daughter of Sion*, Eſay 16. 1.

CHAP. LII.

Names of excellencie, attributed vnto the holy Sacrament, and gathered out of the writings of ancient Fathers.

O { Great / Ineſtimable / Diuine / Moſt noble } Sacra-ment.

O { Pure / Venerable / Eternall / Laudable } Myſterie.

O Myſterie of { Pietie. / Peace.

O { Holy of holies. / Bleſſing. / Hidden Manna.

CHAP.

CHAP. LIII.

A short Meditation on these names of excellencie.

WHat couldest thou doe (most mercifull Lord) for vs and for our good, that thou haste not done? Thou haste taken our fraile Nature vpon thee, and giuen vs thy Diuine: thou haste freely offered vnto vs the riches of thy mercy, the treasures of thy Grace, the aboundance of thy Loue, by this great, inestimable, and most Diuine Sacrament, by this blessed, pure, and venerable Mystery, the Mystery of peace and piety, the Holy of holies, the hidden *Manna:* whereby it is euident, with what flames of loue thou didst burne, whose delight is *Pro.* 8. 31. to be with the sons of men;

the fruit of whoſe loue is to ſhew mercy, and becauſe the fire of this loue could no longer be hid, it muſt needs breake out by this holy Myſterie, left vnto vs: For which (O Lord) wee giue vnto thee honour, praiſe, power, and dominion, now and for euermore, *Amen.*

CHAP.

CHAP. LIIII.

Certaine short Meditations vpon the Passion, to be vsed before or after the receiuing of the holy Communion.

O Good and gracious *Iesu*, thou diddest eate the Paschall Lambe in *Ierusalem*, with thy deare beloued Disciples, and arising from Supper, didst gird thy selfe about with a towel, & powredst water into a bason, and kneeling vpon thy knees, thou meekely didst wash the feete of thy Disciples, & wipedst them with a towell.

O most good and gracious Iesu: thou, before thou shouldest suffer, diddest bequeath a most excellent good thing vnto thy children, as a fatherlie legacie, leauing for vs thy most sacred bodie to be our meate, and thy most precious bloud to bee our drinke: there can no wit nor vnder-

vnderſtanding penetrate and throughly ſee the bottomleſſe depth of thy Charity.

O moſt good and gracious Ieſu, thou comming to the garden of *Olivet*, beganneſt to feare, and to bee heauie, whereupon thou ſaidſt to thy Diſciples: *My ſoule is ſorrowfull vnto death*: And then diuided and ſundered from them, thou ſettedſt thy ſelf vpon thy knees, and falling vpon the earth flat on thy face, thou prayedſt vnto thy Father, and fully and wholly reſignedſt and yeeldedſt thy ſelfe vnto him, ſaying: *Father, thy will bee done.* And at length, through a moſt painfull agony, wherewith thou wert grieuouſly oppreſſed and afflicted, thou didſt ſweate throughout all thy body a bloudy ſweate.

O good and gracious Ieſus, thou, kindled and burning with an ineffable deſire to redeem me, wentſt to meete thine enemies, & ſufferedſt *Iudas* the traitor to kiſſe

kisse thee, thy selfe to bee taken and to be bound with all confusion and shame, and most vnwoetthily to bee led vnto *Annas*, where thou sufferedst most meekely to bee stricken on thy most innocent face.

O good and gracious Iesu, thou being fast bound like a notorious Malefactor, wast ledde vnto the house of *Caiphas* the High Priest, where the Iewes most vniustly accused thee, most spitefully strooke and buffetted thee: scornfully wast thou mocked and blind-folded, being bidden to prophesie who strake thee, doing to thee innumerable iniuries all the night.

O good and gracious Iesu, thou, in the Morning wast brought before *Pilate*, and with most sweet and pleasant countenance, casting thine eyes downe, stoodest before him in the Iudgement-Hall: and when thou wast most falsly accused of the *Iewes*, and

and many a rebuke and reproach was giuen thee, thou meekely heldſt thy peace, and madeſt no anſwere.

O good and gracious Ieſu, thou waſt ſent from *Pilate* to *Herod*: this *Herod* of a very curious and vaine minde, coueting to ſee ſome miracle at thy hand, asked & demanded many things of thee: the Iewes cryed out againſt thee, but thou amongſt all theſe, moſt wiſely heldſt thy peace. For this cauſe *Herod*, and all his deſpiſed thee? O how vnmeaſurable was this humilitie and obedience? At the will and pleaſure of thine enemies, thou wenteſt forth, thou returnedſt againe, ſuffering them to doe with thee what they would.

O good and gracious Ieſu, thou in the Iudgement-Hall being ſtripped naked, and without all compaſſion, bound faſt to a pillar, waſt moſt cruelly ſcourged, there was thy virginall and tender

tender fleſh cut with whips, and torne with ſtripes, altogether mangled and deformed with blacke and blew, and many a wound, ſo that the ſtreames of thy moſt precious bloud ranne downe on euery ſide vpon the earth.

O good and gracious Ieſu, after that ſore and ſharpe ſcourging of thine, to put thee vnto more ſhame, thou waſt cloathed with a purple red garment, vile and torne: they alſo making a crowne of thornes, painefully preſſed the ſame vpon thy moſt holy head: and while the ſharpe thornes pricked grieuouſly, and wounded ſore thine head, thy moſt pure bloud ranne downe aboundantly ouer all thy louely face and neck, then they putting a Reede into thy right hand, and kneeling downe before thee, in ſcorne, ſaluted thee, ſaying: *All haile King of the Iewes.*

O good and gracious Ieſu, thou

thou wast brought forth by *Pilate* vnto the furious Iewes, to be gazed and looked vpon, wearing thy crowne of thornes and purple garment, but they cryed out with more cruelnesse to haue thee crucified.

O good and gracious Iesu, thou wast deliuered vp vnto the will and pleasure of the Iewes, who by and by ledde thee to be crucified, laying thy heauy crosse vpon thy sore & bloudy shoulders: thus didst thou beare most meekely thine own crosse, whose great weight pained thee full sore: and comming vnto the place of thy suffering, all weary and breathlesse with paine, for my sake thou didst not refuse to taste Wine mingled with Gall and Myrrhe, which was there giuen vnto thee.

O good and gracious Iesu, when thou wast stripped naked, then were thy sore wounds, by the violent plucking off thy cloathes

cloathes, renewed. O what a bitter and cruell paine diddeſt thou ſuffer when thy tender hands and vndefiled feet were with blunt and rough nailes faſt nailed vnto the Croſſe, and when the ioynts of thy limbes were looſed. O with what loue and ſweetneſſe of charitie didſt thou offer thy hands and feete to bee boared through? Then out of the wounds of thy hands and feet, as it had been out of Wels, thy precious bloud plentifully guſhed out.

O good and gracious Ieſu, thou hanging vpon the Croſſe betweene two Theeues, waſt aſſailed with Blaſphemies, but thou prayedſt vnto thy Father the while, ſaying: *Father, forgiue them, they wot not what they doe.* Then didſt thou promiſe Paradiſe vnto the Thiefe: then gaueſt thou thy deare beloued Mother, (who pierced with the ſword of ſorrow, ſtood by the Croſſe) vnto

to thy beloued Diſciple *Iohn*, and after thou hadſt ſuffered three long houres intollerable paines, and thirſted very vehemently, they gaue thee eyſell to drinke, which when thou hadſt taſted, bowing downe thy venerable head, thou yeeldeſt vp thy ſpirit. O what a diſeaſe was ſinne, which nothing could cure, but the death of the Phyſitian?

O good and gracious Ieſu, O good Shepheard, thus thou beſtowedſt thy ſelfe for thy ſheepe: the right ſide of thy bodie was opened with a Speare, out of which flowed both water and bloud, myſtically reſembling the two Sacraments. For vs thou wouldeſt that thy louing and tender heart ſhould bee wounded: afterward thy immaculate bodie bee taken downe from the Croſſe, *Ioſeph* and *Nicodemus* winding it vp in Sindon or cleane Linnen, laying it in a new

new Sepulcher: Grant (O Lord) that we may by faith, lay vp this thy blessed body in clean affections, and in the new Sepulcher of a Deuout and Religious heart, Amen.

A Prayer vpon the Passion.

O Sonne of the liuing God, most mighty, which for the exceeding great charitie that thou diddest beare towards mee, hast vouchsafed to be made man, thou wouldest for my sake, bee borne in a Stable, and laid in a Manger, bee fedde with the little milke of the maiden thy mother, suffer needinesse and pouertie, bee sore troubled three and thirty yeares with manifold labours & carefull paines: thou wouldest for very inward paine and agony be all in a bloudie sweat, and be apprehended and taken, shamefully be bound, vnwor-

vnworthily be condemned, vniuſtly bee ſtricken with buffets and blowes, be cloathed in purple by way of mockage : thou wouldeſt bee beaten and torne moſt cruelly with ſtripes, crowned with thornes, ouer-laden with a painfull and heauy croſſe, and bee nailed; and faſtned to the ſame Croſſe. Thou the cloather and garniſher of the ſtarres, hangedſt all naked, deſpiſed, wounded, and with innumerable ſorrowes afflicted, vpon the Croſſe for my ſake. Thou ſheddeſt for mee thy moſt pure and precious bloud : all this thou diddeſt for mee. I embrace in the armes of my ſoule, thy venerable Paſſion, I forſake and renounce all ſenſuall pleaſure, I reſigne my ſelfe wholly into thy hands, thine onely will, O Lord, thine onely will bee done in me.

O moſt ſweet and merciſull Ieſu, mortifie whatſoeuer liueth ſenſually

ſenſually in mee, garniſh and adorne mee with thy merits and vertues: O prepare Lord, a delectable and pleaſant habitation for thy ſelfe in mee: renue my Spirit, my Soule, and my bodie with thy excellent grace, knit me vnto thee moſt nearely, change and transforme mee altogether into thee, that thou maiſt ſtill haue delight in me. Heare mee graciouſly (O Lord) heare mee graciouſly for thine infinite mercie ſake, *Amen.*

CHAP.

CHAP. LV.

A Prayer of S. Auguſtine. Meditat. 1. 7.

WHat haſt thou committed moſt ſweete Childe, that thou ſhouldeſt bee ſo iudged? What haſt thou offended moſt louing Innocent, that thou ſhouldeſt be ſo hardly intreated? What is thy offence? what is thy fault? what is the cauſe of thy death, and occaſion of thy condemnation? I it is, that am the wound of thy ſorrow, the cauſe of thy ſlaughter: I am the deſert of thy death, the wickedneſſe of thy puniſhment, the ſtroake of thy Paſſion, the labour of thy torment. O wonderfull manner of correction, and order of vnſpeakeable myſterie! the wicked offendeth, and the iuſt is puniſhed: the guiltie tranſgreſſeth, and the innocent

innocent is beaten: the vniuſt ſinneth, and the iuſt is condemned: that which the euill deſerueth, the good ſuffereth: and what the Seruant committeth, the Lord diſchargeth: what Man hath offended, GOD ſatisfieth.

Whither, O Sonne of God, whither hath thy Humilitie deſcended? whither hath thy charitie burnt? whither hath thy pittie proceeded? thy benignitie encreaſed? whither hath thy loue attained? whither hath thy compaſſion extended? for I haue done wickedly, and thou art puniſhed: I haue committed the offence, and thou art chaſtened with reuenge: I haue done the fault, and thou art ſubiected to torment: I haue waxen proud, and thou art humbled: I am puffed vp, and thou art diminiſhed: I became diſobedient, and thou payedſt the puniſhment of diſobedience: I gaue

gaue my ſelfe to Gluttonie, and thou art afflicted with hunger: The tree carried mee to vnlawfull deſire, perfect charitie led thee to the Tree of thy Croſſe: I taſted of the forbidden Fruit, and thou layeſt vnder the torment: I am delighted with meate, and thou laboureſt at the doore: I enioy delicates, and thou art torne in pieces with nayles: I the ſweetneſſe of an Apple, thou taſtedſt the bitterneſſe of Gall. *Eue* reioyceth laughing with mee, *Mary* ſuffereth wailing with thee. Behold thou King of glory, behold my impietie, and thy pittie ſhineth: behold my vnrighteouſneſſe, and thy righteouſneſſe appeareth. What (O my King and my God) what ſhall I render thee for all thy benefits which thou haſt beſtowed on mee? For there cannot bee found in mans heart, which may worthily bee rendered for ſuch rewards:

rewards: can the ſharpeneſſe of mans wit deuiſe, whereto the mercy of God may bee compared? Nor is it in the power of the creature to recompence the ſufficiencie of the Creator: but there is, (O Sonne of God) there is in this ſo admirable diſpenſation, to which my owne weakeneſſe may in ſome things rely. If my minde pricked with thy viſitation, crucifie her fleſh, with the vices and concupiſcences thereof: and this thing when thou haſt granted, it beginneth now, as it were to ſuffer with thee: for that thou haſt vouchſafed to dye for my ſinne. And ſo by the victorie of the inward man, by the conduct it ſhall be armed to the outward triumph, for as much as this ſpirituall perſecution ouercome, it may not feare for thy loue, to yeeld it ſelfe vnto the materiall ſword. And ſo the ſmalneſſe of my condition, if it pleaſe thy goodneſſe,

O ſhall

ſhall bee able for her power, to anſwere the greatneſſe of the Creator. I pray thee for thy accuſtomed mercies, poure into my wounds, that the rancour of my viperous infection caſt forth, may reſtore mee to my wonted health: that taſting the Nectar of thy ſweetneſſe, it may cauſe me to deſpiſe with all my heart, the pleaſant allurements of this world, and to feare no aduerſitie thereof, for thy ſake: and being mindfull of my eternall nobilitie, I may loath the winds of this tranſitorie feare. Let nothing bee ſweet I pray thee vnto mee, without thee, nothing pleaſe mee, nothing precious, nothing beautifull beſide thee. Let all things I beſeech thee, be vile vnto mee without thee, let them bee of no account: that which is contrarie to thee, let it be troubleſome vnto mee, and let thy good will bee my continuall deſire. Let it grieue me to

reioyce

reioyce without thee, and delight mee to bee ſorrowfull for thee. Let thy name be my comfort, and the memorie of thee my conſolation. Let teares be my bread day and night in ſearching out thy iudgements. Let thy Law bee better vnto mee then millions of gold and ſiluer. Let it bee delightfull vnto mee, to walke in the way of thy commandements vnto the end. So be it.

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CHAP. LVI.

The twelfth Meditation.

Concerning the ſpirituall Communion of Chriſt, when the Sacrament all may not be had.

FOr that the ſpirituall Communion alſo is profitable vnto Soules, it is neceſſarie that wee enter into ſome conſideration of the ſame, and therein obſerue theſe circumſtances.

Firſt, what it is: ſecondly, after what meanes it may bee vſed: thirdly, what profit wee reape by it: fourthly, how acceptable it is to God.

For the firſt, we muſt know, that as the ſacramentall Communion hath worthily the firſt place amongſt the ſpirituall exerciſes of a Chriſtian life: ſo alſo the ſpirituall Communion hath

hath a very godly and diuine vſe.

When the deuout man (ſaith *Gerſon*) doth euery day receiue ſpiritually the Body and Bloud of his Redeemer: ſo often doth he myſtically communicate the myſterie of Chriſt his bleſſed Paſſion, inflamed in his loue, and reſolued into deuotion towards him: ſo often as wee receiue Chriſt in affection, and deſire of minde (which the faithfull often ſhould doe:) this is called our ſpirituall Communion.

For the ſecond, what commoditie this bringeth vnto the ſoule, we may gather by the manifold effects thereof: for, as he which moued by the holy Ghoſt, beleeueth, ſorroweth for his ſinnes, and by louing God, deſireth ſpiritually to bee baptiſed, doth obtaine the grace of ſacramentall baptiſme: which deſire of Baptiſme, is called by the Diuines, *Baptiſma Spiritus*, the Baptiſme of the Spirit, ſo doth

doth it alſo happen in this ſpirituall Communion.

The third, how we reape profit by receiuing Chriſt into the holy deſires of our Soules, it may bee vnderſtood by the encreaſe of Loue: *While I was muſing* (ſaith the Prophet) *the fire kindled.* The eleuation of the minde vnto God doth take vs away from earthly affections, and carrie vs vnto him, on whom our deſires are wholly fixed.

The fourth, how acceptable this is vnto God, wee may eaſily know, for hee that accepted the intention of *Abraham* in offering vp his Sonne, and ſaid vnto *Salomon, becauſe this was in thine heart*, that he doth accept of our good deſires, to embrace him in the armes of our affection, and alſo doth reward this deſire as a deed done. But we are to conſider, that wee muſt not alwayes ſtay vpon the deſire of our will, and onely receiue Chriſt ſpiritually

ally, but wee muſt proceed further, to receiue him together, both ſpiritually and ſacramentally, ſo often as poſſibly we can. For it is not enough to follow Chriſt in our intention, or in this caſe barely to beleeue, but wee muſt alſo receiue him in this holy myſterie, which is not only a repreſentation of Chriſts death, but alſo a participation of the benefits proceeding from the ſame participation we haue with Chriſt, either by imputation, or by actuall infuſion, by imputation, when it is ſaid, *beleeue and liue*, by actuall infuſion, either where it is ſaid, *Waſh and bee cleane*, or communicate and liue.

CHAP. LXVII.

That this holy Sacrament is giuen to the ſicke, as neceſſarie for the time of the laſt Agony.

CONſider, that among the manifold fruits of this heauenly Sacrament, that is to be accounted to be a principall one, that it maketh the Sonne of God himſelfe to abide in vs, and vs in him, now in our greateſt extremities to haue a pledge of Chriſt his abode in vs, and of our abode in him, what more comfortable?

From hence it was that the holy Sacrament was wont to be adminiſtred to faithfull people in danger of death, that they might be conſtant in the confeſſion of Chriſt, and able to withſtand the Temptations of the Diuell: to ſtrengthen them in taking the cup of affliction, by taking the cup of ſaluation.

2. Con-

2 Consider, that it also profiteth in attaining the health of the body, seeing it is so availeable to the saluatiō of the soule. For, if at the onely touch of Christs Garment, many receiued health, what cannot Christ himselfe do, entering into the soule of the sicke?

3 Consider, that Christ knowing vvhat his Apostles should neede, and what we all should neede, strength against afflictions: yea, foreseeing our conflict to come, ordained this most holy Sacrament, for the Spirituall helpe of our soules: wee must therefore thinke that by how much greater necessitie wee labour, by so much this Sacrament doth exercise more effectually wholsome effects, seeing it is proper vnto the LORD to helpe more readily then, when greatest necessitie doth require helpe.

4 Consider, that here the di-

ſtreſſed either in bodie or mind, may apply vnto himſelfe in particular, the merits of Chriſts paſſion, and raiſe vp himſelfe by a comfortable participation of this holy myſtery: and ſay, Thou haſt good cauſe to reioice (O my ſoule) that the Lord of Maieſtie commeth vnto thee, that he may comfort thee departing this world, and be thy aſſiſtant helpe againſt the aſſaults of Sathan, who endeuoureth to drawe thee away from the reward of life: continue onely a good will for all: though thou art faint and feeble, though thine enemies be many & mighty, yet hauing receiued diuine ſtrength, thou ſhalt ſay: I can doe all things in him that ſtrengthneth me.

Caſt all thy hope on Ieſus, and thou ſhalt neither be ouercome of them, nor put to ſhame. Thou knoweſt well, that the bodie of a certaine dead man was reſto-

red

red to life (2. *King.* 13.) by the onely touch of the body of *Elizeus*. If the bones of a dead Prophet had so great vertue, that they restored one from death to life, and the theeues amazed by the miracle of the thing, durst do no euill: what will not the liuing and glorious bodie of Iesus doe, entring into thee? I doubt not, but it will increase greater might in thee, seeing he is God omnipotent, and Lord of all, and the Diuel shall be ouercome and confounded at his presence.

O good God, teach me how I ought to giue thankes vnto my louing Lord, who seeing mee in time of need, beset with infernall Lyons, doth send me food, not by the Prophet *Habakkuk*, or by an heauenly Angell, but himselfe commeth to bee my food, that fainting I receiue comfort.

Consider (O my Soule) this vnspeakeable mercy. Thou knowest thou wast loued of thy Redeemer

Redeemer in his greateſt extremities, when he departing out of this life vnto the Father, did then inſtitute this holy Sacrament for thy welfare. Thou ſeeſt alſo hee loueth thee in thy extreamities: it remaineth that thou crying out with the Prophet *Dauid*, *Pſal.8. verſe 4.* ſay, *Lord, what is man, that thou art ſo mindfull of him?* or with the Apoſtle, *Rom. 14. verſ. 8. If I liue, I liue vnto the Lord: if I die, I die vnto the Lord: Whether I liue or die, I am the Lords.*

CHAP.

CHAP. LVIII.

What he ought to doe, who is vpon short warning to communicate, before he come to the holy Table of the Lord.

HEe who will doe the thing which hee ought to doe, concerning this Sacrament, and that which the dignity of such a Mystery doth require, must set out a certaine space of time to himself, wherein he may performe those things which pertaine to the preparation thereunto.

He shall do very well, if as *Moses* commanded the people, that before they were to receiue the Law, they should prepare themselues. So also he who is now about for to receiue the law of life, should at leastwise make some preparation vnto the receiuing of the same.

The

The holy Scriptures doe teſtifie, that the maids of King *Aſſuerus*, Heſt. 2. 12. comming only into his ſight but once in ſix moneths, prepared themſelues with oyle of Myrrh: and other ſix moneths with certaine ſweet odours.

If theſe did doe this, that they might find fauour with an earthly man, what preparation thinke we, is required of vs, that wee may finde fauour in the ſight of the King of Kings?

One of the chiefeſt praiſes of the bleſſed Virgin *Mary*, for which the Angell did commend her, he ſheweth, when he ſaith: *Thou haſt found fauour with God:* and ought it to ſeeme a hard and troubleſome thing vnto vs to do, for ſo great glory & dignity, that which theſe women haue done for ſuch vanity? With what face I pray, will wee refuſe labour: yea, although all the powers and ſtrength of our ſoules & bodies

bodies were to bee employed, that wee may come at leaſt but into the grace & fauour of God? ſpecially, when wee heare that theſe miſerable maids ſpent their whole life, that they might come into the fauour of one mortall man. But becauſe this is an hard thing for vs to do, let vs prepare our ſelues, (as the ſhortneſſe of time will permit) in doing all that which in vs lyeth. But if you ſhall aske me what that is, I anſwer in a word, a lifting vp of the ſoule to God.

CHAP.

CHAP. LIX.

The manner of communicating, vſed by a certaine Virgin.

In pran. vit. ſprit.

BEfore I communicate, I prepare my ſelfe after this manner: ſome two daies before, I examine mine owne conſcience, I humbly confeſſe me of my ſins to God, I am heartily ſorry for my ſinnes: when I may not faſt, at the leaſt I eate and drinke ſparingly.

2. The next morning I begin ſooner then at other times a prayer in my minde, in preparing my minde, I craue the aſſiſtance of God, to communicate ſincerely, and that he make mee ſuch a one as I ought to be, comming to his holy Table, that this moſt holy Sacrament may obtain in my heart, that fruit which it

it obtaineth in the hearts of them which worthily communicate.

3. Then I consider how great a thing it is to be partaker of so holy a Mystery, to receiue him whom the Angels adore, the Prophets haue desired, the Apostles loued, the Martyrs imitated, and all holy men coueted, with vnspeakeable desire, to honour, loue, and vnite them vnto him by this holy Sacrament.

4. Moued with this desire, I studie to enflame my soule more largely, by considering Christs vnspeakeable loue, by calling to minde the manifold graces this Sacrament bringeth with it to the soule of the deuout communicant.

5. When I come to communicate, I exercise my heart in these contemplations: first, I call to minde my owne vilenesse: secondly, I cast my selfe downe at the feete of Iesus my alone Sauiour and Redeemer: thirdly, I make

make a ſhort confeſſion of my Faith, as I beliеue in God &c.

6. Sometimes I talke thus with my ſoule, ſaying: Behold, my Soule, thy Lord and God! loue him whom thou deſireſt, account thy ſelfe happy in receiuing him, loue him, and deſire him to dwell with thee.

7. Laſtly, I lay before him all my ſins and infirmities hid in the depth of my heart, and I moſt feruently deſire, that hee would pardon them all, and I purpoſe earneſtly to amend what hath bin amiſſe, and ſo with all humble reuerence, I come to the Lords Table.

My

My demeynor after this ſhort forme of preparing my ſelfe.

AFter this ſhort forme of preparing my ſelfe, I betake mee to ſome ſecret place, that I may talke only with my Lord, whom I haue by faith receiued into the houſe of my ſoule: and firſt, I ſet before God the Father, the holy Sacrifice of Chriſt our Lord, & I ſet before him whatſoeuer hee hath ſuffered for me, vſing theſe or the like words: Behold (O eternall Father) thy Son, whom of thy infinite loue thou haſte ſent from heauen vnto the earth, that he might take fleſh of man, bee borne in a Stable, flie into Egypt by the perſecution of *Herod*, and ſhould be in great pouerty. Behold (O Father) what great things he hath done and ſuffered for me in the wildernes, in preaching,

ching, in fasting, in praying, in iourneying, in persecutions of the *Iewes*, in hearing blasphemies, sustaining iniuries and reproaches: all which hee suffered at the hands of the vngratefull Iewes, see him betrayed & solde for thirty pence. I offer him vnto thee (O holy Father) bound in the Garden, led away to *Annas*, beaten and buffeted in the house of *Caiaphas*, accused before *Pilate*, mocked of *Herod*, scourged and crucified of the Iewes. Behold, (O Father) his head hanging downe, his hands and feete pierced through, his most secred side opened.

Behold the heauens and earth mourning after their manner, the sorrowfull mother, the deare Disciples bewailing him, and the vngrateful *Iewes* by so much the more to waxe madde against him. I offer him vnto thee, annointed with Myrrh, wrapped in cleane linnen, buried in a new Sepulcher.

Sepulcher. These things done, I make an end, praising, blessing and giuing thankes to God, that he hath loued vs, so that he gaue his onely Son for our saluation.

2. After this, I turne me vnto Christ with all thankfulnesse for his benefits, and I open vnto him as vnto a most holy Physitian, my infirmities, and all my faults, as to a most gentle Lord: I open vnto him all my defects, into which I am wont to fall, desiring him to minister a remedy, that I relapse not so often, and specially I pray that hee would grant me grace to receiue him hereafter worthily.

3. I purpose to amend, wherein I am wont to offend, and namely, I decree to root out some one sin, and in the place thereof to insert some vertue, whereof I haue neede, that I may alwaies goe forward from better to better: and I humbly pray God his diuine Maiesty, that hee grant mee

strength

ſtrength to execute that thing.

4. Laſt of all, I diligently keepe my heart all that day, thinking that the Lord reſteth therein as his houſe, wherefore I giue my endeuour, that I may vſe all modeſty, as well in ſpeaking, ſeeing, & walking, as in all my outward conuerſation: often I ſay with my ſelfe: This day (O Lord) thou haſt vouchſafed to come vnto me a ſinner, this day thou haſte renewed my heart by thy holy Paſſion, I pray thee abide with me, goe not from me: And ſo applying my ſelfe vnto the prayers of the day, I vſe the ſame Prayers, with greater Deuotion then ordinary, I giue thankes for all benefits, eſpecially for thoſe receiued by this moſt high and holy Sacrament.

CHAP.

CHAP. LX.

Certaine briefe Queſtions and Anſwers, concerning the bleſſed Sacrament.

Queſtion.

FOr what cauſe doe you receiue the bleſſed Sacrament?

Anſw. Firſt, that I may obſerue, and dutifully keepe Chriſts moſt holy Inſtitution.

Secondly, that I may ſhew my ſelfe a member of that body whereof he is the Head.

Thirdly, that I may receiue this ſoueraigne repaſt to the ſtrengthening of my faith and the health of my ſinfull ſoule.

Q. *What do you receiue?*

A. The very body and blood of Chriſt, after a moſt diuine and heauenly manner.

Q. *What profit haue you by receiuing?*

A. In-

A. Increaſe of grace, and loue with God & man, and a pledge of the eternall inheritance purchaſed for me in heauen.

Q. *Why do ye often communicate?*

A. Becauſe my hope is, I am one of Gods children, and therefore deſire to come often vnto him, as to a louing Father.

Q. *After what manner come you?*

A. By Faith and Repentance, hauing a full purpoſe to ſerue him in holineſſe and righteouſneſſe, all the dayes of my life.

CHAP.

CHAP. LXI.

These few obſervations ſhould bee obſerued of vs before our acceſſe vnto the Sacrament of the Lords Supper.

1. YOu muſt ſtedfaſtly beleeue in CHRIST crucified.

2. You muſt humble your ſelfe by a ſerious conſideration of your manifold ſinnes.

3. You muſt thinke CHRIST worketh in you that which his words doe promiſe you.

4. You muſt prepare your Soule to receiue the bodie and bloud of our Lord Ieſus holily.

5. You muſt meditate of CHRISTS Paſſion, his Reſurrection, and your owne riſing againe to a better life to come.

6. You muſt giue your ſelfe

both before and after this most holy Sacrament, to Prayer, and Deuotion.

7. You must apply your selfe to meditation, and open vnto God the closet of your heart.

8. You must beare sincere affection and loue, both to God and Man.

CHAP.

CHAP. LXII.

A Dialogue of the most holy Communion, betweene Mundanus *and* Spiritualis: *a worldly man, and a spirituall Man.*

Wherein is disputed: whether it be better often to communicate, or abstain from the most holy Communion: how, and after what manner both may be done: that of loue and deuotion; this of humilitie, and reuerence.

Mundanus.

I Know not truely what fruit there is by often communicating: for I see thee continue subiect vnto the same vices thou wert before subiect, to be often angry and threaten, and liue carelessely as thou didst before.

Spirit. But I know certainly that by the benefit of often Com-

municating, I haue rooted out ſome euill manners, and vnleſſe I ſhould often Communicate, without doubt, I ſhould bee worſe and worſe, and happily at this houre I ſhould burne in hell-fire.

Mundanus. Whence knoweſt thou, that thou ſhouldeſt bee worſe and worſe?

Spirit. For that I haue experience in my ſelfe, when the time of Communicating is at hand, I bethink my ſelfe more and more carefully to abſtaine, yea, from the leaſt ſinnes. Contrary-wiſe, when the time of communicating is farther off, I am not ſo re-collected in minde, I waxe alſo faint in Deuotion, I am prone vnto vanities and trifles: and if no other profit ſhould come vnto my ſoule, that profit alone ought to be ſufficient, to moue me to frequent this diuine Sacrament.

Mund. But I feare not a little, leſt

leſt if I come too often to the Lords table, I make ſhipwracke both of loue and feare, for that is wont to fall out by too often vſe and familiaritie.

Spirit. Yea, rather the contrarie doth often fall out in this diuine dutie: for if by the often and familiar cuſtome and frequentation of the Communion, any imperfection were therein couered, there were iuſt cauſe to diminiſh our loue and feare toward him, as it commeth to paſſe in humane things: But that thing is not ſo in this holy ſeruice: for when he whom wee receiue, is a certaine infinite Sea of all perfection, by how much one vſeth this often, by ſo much the more he declareth his goodneſſe and perfections, and cauſeth that loue, feare, and reuerence towards his diuine Maieſtie, doe dayly encreaſe.

Mundan. Let it bee as it is, dayly experience teacheth, that

the often vse of a thing, although the best, doth breed contempt and loathsomnesse.

Spirit. But that is in things temporall, and in sensuall pleasures, but in spirituall delights, (as S. *Gregorie* hath well obserued) satietie doth breed a desire: for then the goodnesse of them is made knowne: and therfore by how much the more they are possessed, by so much the more ardently they are desired: whence the heauenly Wisdome saith: *They which eate me doe still hunger, and they which drinke mee doe still thirst.*

Mund. But. S. *Paul* saith: *He that eateth and drinketh vnworthily, eateth and drinketh his owne damnation*, but if thou communicate often, it seemeth thou thinkest thy selfe worthy: and is not this pride? Thou also herein doest vnworthily communicate.

Spirit. As if to communicate seldome, doth make a man worthy

thy. It is not ſo: but heare me: if thou calleſt him worthy whoſe perfection doth equall the worthineſſe of this Sacrament, then no creature although the holieſt can be worthy. And if ſuch worthines were abſolutely neceſſary, none ſhould communicate: for that none can attaine perfection equall to the worthineſſe of this Sacrament: yet a man may in ſome ſort be ſaid to be worthy, who according to the aduice of the Apoſtle Saint *Paul*, 1. *Cor.* 11. doth examine his conſcience, and who doth and ſaith with him in the Goſpell, *Mar.* 9. 24. *I beleeue, Lord, helpe my vnbeliefe?*

Mundan. If this be ſufficient, wherefore then did certain godly men of reuerence, ſpeake ſo often of effectuall preparing themſelues, as they haue done?

Spirit. Theſe of humilitie and reuerence to this holy Myſterie, haue ſpoken indeed of ſolemne

preparation (which assuredly is meet) but to the matter in question, frequenting of this holy Communion is a most ancient custome, wherewith the Church of Christ first sprang, as saint *Luke* the Euangelist, in the Acts of the Apostles sheweth.

Mund. But in the Primitiue Church the feruentnesse of Christians was great, which is not now in vs, it seemeth more safe to abstaine from often communicating, for if it be otherwise, it is in danger that we come not so disposed to Communicate as we ought for to come. The safer way, is rather to bee held, then the lesse safe.

Spirit. Yea, the selfe-same thing, for that so great desire is wanting in vs, ought to driue vs to frequent this wholsome Sacrament: for by the benefit thereof, we may both waxe hot, and be set on fire in the loue of God. For he which is cold, ought rather

rather to betake himſelfe to the fire, then hee which is hote. So often as one humbleth himſelfe before God, and hath a firme faith in Chriſt, and a good intention to liue holily, it is commendable.

Mund. I haue often heard the Sacraments are inſtituted of Chriſt, as medicines, but wee vſe not medicines often.

Spirit. If a man were ſpiritually ſicke but ſometimes, then the argument were auaileable: but whereas we are in a Quotidian of ſinne, and our nature is weake: for, *the iuſt falleth ſeuen times a day*, (ſaith the Wiſeman) our nature therefore often needeth help, and ſo the vſe of a ſpirituall medicine. Moreouer, whereas this Sacrament is of force to draw away euils, both preſent and to come, from the ſoule, it is better to preuent infirmitie, then to cure it once contracted. Laſtly, there is a great

difference betweene corporall medicines, and this ſpirituall: for they onely put away bodily diſeaſes, and often with the euill humours take away the good alſo: but this onely bringeth to the ſoule, grace, ſtrength, and other heauenly gifts: and therefore theſe, ſeldome, this often is to be vſed. Adde, that for the moſt part, bodily medicines are bitter and loathſome, to the intent, that as ſeldome as may be, wee vſe them: but this is ſweet and delightfull, and therefore God would, that it bee often receiued of vs.

Mundan. But thou canſt not deny, to abſtaine from the holy Communion, for reuerence ſake vnto ſo great a Sacrament, to be of modeſtie, and agreeable to vertue.

Spirit. I deny not, but that to giue reuerence to it, is an action of modeſtie: yet this I ſay, that to frequent this Com-

Communion of deuotion, and deſire of vniting ones ſelfe with Chriſt, is a better action; becauſe this ſpringeth of loue, but that of feare, and it is manifeſt to all, that loue is better then feare: wherefore it argueth a religious minde to communicate often.

Mund. But I am vnworthy ſo to doe.

Spirit. Wherefore?

Mund. Becauſe I fall daily into many ſinnes.

Spirit. If ſinnes detaine thee then ſhouldeſt thou neuer communicate, becauſe thou neuer ceaſeſt to ſinne.

Mund. But communicating ſeldome, I haue more time to examine my ſelfe.

Spirit. Thou art deceiued: for ſeeing our nature is prone to euill, by how much the more grieuouſly ſins raigne in it, by ſo much the harder they are to be gone: for, a crooked tree, the longer the turning thereof is deferred,

ferred, by ſo much the more hardly, and with greater paine it is made ſtraight. Wee are as water, though it bee ſometimes heate, yet naturally it will waxe cold againe: we are as an inſtrument which ſet aſide it wil grow out of tune againe.

Mund. I doe not well vnderſtand what this my errour is: for, I ſee daily with mine eyes, thoſe which often communicate, to come coldly and without deuotion, and as it were, cuſtomarily to the holy Table, and no more adoe: but they which come ſeldome, come with farre greater deuotion and reuerence, as it ſeemeth to mee, wherefore it is better to communicate ſeldome then often.

Spirit. Firſt, that is vntrue *Mundanus*, which thou affirmeſt: yea, rather many of them which come ſo ſeldome, come moſt coldly and without deuotion, without feeling of loue, rather indeed

indeed of cuſtome & conſtraint, then of pious affection.

Mund. If it be better to Communicate often then ſeldome, how commeth it to paſſe that this often communicating is not prayſed of ſome learned men?

Spirit. I neuer read nor heard of any learned man endued with piety and iudgement, that euer reprehended this action, ſo holy, ſo profitable, ſo acceptable to God: but that it is diſprayſed of ſome carnall men, it is no maruaile, it is no diſgrace to the Sun though Bats and Owles cannot endure it.

Mundan. You ſay true: I acknowledge that it is more ſafe, often to ſtrengthen the Soule with this heauenly foode, but I doe it not, leaſt I giue occaſion to the World, of whom thoſe that often communicate, are had in deriſion.

Spirit. If in this matter thou wilt haue a regard of the world, then

then haſt thou not onely loſt thy ſoule, but alſo thy wit. Art thou ignorant, that it is the propertie of the World, to flye from all ſpirituall things, to fauour the wicked, and ſpeake euill of the good?

Mund. As long as wee are in this world, wee ought to frame our ſelues, and conforme our manners to the world.

Spirit. But that is manifeſt fooliſhnes. If the world be one of thy three capitall enemies, how maieſt thou apply thee to it, and obey the will thereof, without manifeſt and apparant ruine? Knoweſt thou what it is to abſtaine from the ſacred Communion, for the obloquies of the world? No other thing then to be aſhamed, and to account it a reproach, if thou art a good chriſtian, and endued with vertue: wherfore, and worthily too, may Chriſt bee aſhamed to receiue thee into heauen.

Mund. If

Mund. If I ſhould often communicate, I muſt repent often, become a good example vnto others, keepe me at home, caſt off all recreations: which were to take away all my liberty from me, and ſo I ſhould pine away, and waxe old before my time.

Spirit. Although thou communicateſt but once in a yeare: thou art bound to repent, to giue good example to others: neither art thou ignorant, how great a ſinne it is, to giue a ſcandall to others. And the often communicating, doth not take away Recreations, but doth allow them, ſo they be lawfull and honeſt. In that thou ſaieſt thy liberty is taken away, it is not true: for, if thou doeſt thinke any thing forbidden, lawfull vnto thee not communicating, thou art deceiued: for whether thou communicate often or ſeldome, thou art bound to abſtaine from ſins. Hee which for Recreation offendeth his

his Creator, loſeth true liberty, when he maketh himſelfe a ſeruant to ſin: yea, hee loſeth true ioy, which ſpringeth of a good conſcience, which ſaith *Salomon*, is a continuall feaſt, and in a feaſt there is ioy: and this the fooliſh world doth not vnderſtand.

Mund. To the receiuing of this moſt holy Communion, it is required, that a man be of a quiet minde, which cannot be commonly brought to paſſe, for the aduerſities and perturbations of this life.

Spirit. Yea, rather the afflictions of this life, & this wretched place of exile; ought to driue vs to communicate often. For, amongſt the effects of this heauenly foode, this one is mentioned, that it giueth ſtrength in aduerſity, as the Prophet ſignifieth, when hee ſaid: *Thou haſte prepared a Table in my ſight, againſt thoſe that trouble me*, Pſal. 23.5.

Mund. If

Mund. If I did perceiue, I were called of God extraordinarily to Communicate often, I would willingly obey.

Spirit. I pray when thou commeſt to thine ordinary prayers, when thou goeſt to Church, doeſt thou perceiue thou art called of GOD extraordinarily?

Mund. No.

Spirit. Why then doeſt thou theſe things?

Mund. For that they are commanded me in the Word of God and ſeeme to mee good things, and are laid downe as parts of Gods worſhip.

Spirit. But the holy Communion without queſtion, is a part of God his worſhip, and commanded in his word, and is ſo profitable, as it is called of the Church, the pledge of future glory.

Mund. Howſoeuer the matter is, to ſay truth, I dare not come

come often to this heauenly Table, by reason of my manifold imperfections that I often fall into.

Spirit. It hath beene answered to this before: either thou desirest to be deliuered from these imperfections, or not to be deliuered. If thou desire not to be deliuered, thou art insensible of thy disease, and diseases which cause obstupefaction are dangerous. If thou desirest to be rid of them, this most holy Sacrament, receiued with due preparation, will minister such strength, that thou maist by little and little moue them well.

Mund. I yeeld to thy reasons, and would gladly communicate, but I feele no deuotion.

Spirit. Perchance thou thinkest, thou haste no deuotion, vnlesse thou shed forth teares: that is not absolutely necessary, neither in these consisteth all deuotion:

tion: the teares of the heart may ſuffice, that is, ſorrow for thy ſins paſt, and a purpoſe to preuent thoſe to come. Moreouer, he is called deuout, which in all things conformeth himſelfe vnto Gods will: wherefore I would not that thou ſhouldeſt therfore abſtaine, becauſe teares and ſighs are wanting: for theſe are not alwaies required. GOD giueth them to whom he pleaſeth.

Mund. To ſay what I think, and that I may confeſſe a truth, thou haſte plainely perſwaded me, that it is better to communicate often, then ſeldome, but one thing yet remaineth, I am loath to acknowledge my ſins.

Spirit. If wee acknowledge our ſins, God is iuſt to forgiue vs our ſins, 1 *Ioh.* 1 9.

Mund. Many buſineſſes doe occurre, which hinder this ſo waighty a matter, I meane the worke of repentance.

Spirit. This is the temptation of

of the diuell, who that he may ſpoile thee of the fruit of this diuine Sacrament, cauſeth that repentance ſeemeth troubleſome vnto thee, and the whole preparation to the holy Communion. Furthermore, buſineſſes doe not hinder good works, the buſineſſes of greater moment, are to bee preferred before the leſſe. There is time to diſpatch earthly affaires, but heauenly are farre aboue them. When the Son of God ſtandeth and knocketh at the doore of thy heart, open vnto him, let him not knock in vaine. To conclude, remember that the kingdome of heauen ſuffereth violence, whence we ſee, we muſt labour to attaine the ſame.

Mund. It is euen ſo, I muſt needs confeſſe I am ouercome: wherefore my reſolution is, with Gods good grace to repaire often to the bleſſed Sacrament.

Spirit. Then ſhalt thou doe that

that which appertaines to a Chriſtian to doe.

CHAP. LXIII.

Another Dialogue, wherein is diſcuſſed the Doctrine and benefit of the Bleſſed Sacrament.

The Speakers.

Catechumenus. Doctor.

Catechumenus.

I Deſire to be inſtructed in the Doctrine of the holy Sacrament.

Doct. I confeſſe thou maiſt well deſire to bee inſtructed in this Doctrine, for it is a diuine Doctrine; the more I conſider of it, the more I admire the excellency thereof, which to mee is more then words can expreſſe.

Catech. I can bee content to ſubmit

ſubmit my ſelfe to the iudgement of the learned, without curious queſtioning.

Doct. Thou ſaieſt well, for my part I had rather by far commune with the humble minded in this Doctrine, then any other that is ouer-curious. The goodneſſe of God herein ſhould with reuerence be admired.

Catech. I reſt ſatisfied in this caſe: but I would learne of you, what might moue mee to loue the giuer of ſo great a gift.

Doct. Thou ſpeakeſt religiouſly; for words of Deuotion in this caſe, are ſweeter then hony, or the hony combe. Now, the meanes to loue the Author of this gift, is to conſider his bounty, how hee doth herein offer himſelfe vnto thee, and all the benefits of his bleſſed Paſſion.

Catech. I am moued with incredible ioy, to thinke of the innumerable benefits I receiue hereby, and it ſtirreth mee vp to reuerence & ioy. *Doct.* It

Doct. It may wel do ſo, for what ioy is heere offered vnto the faithfull, the faithfull doe finde: what may they not hope for at his hands, who hath giuen himſelfe vnto them? what prouokements to loue and hope we haue hence, there needes no long diſcourſe to manifeſt and ſhew the ſame.

Catech. I acknowledge my ſelf ſatisfied, beſeeching God to make me a dutifull Receiuer of this moſt holy myſterie, euen for his mercies ſake, *Amen.*

Doct. To bee a dutifull receiuer, thou muſt before and after receiuing giue thy ſelfe much to Prayer, and obſerue other duties appertaining vnto a careful chriſtian.

CHAP.

CHAP. LXIIII.

A Prayer before the receiuing of the Communion.

O God, the Creator of all things, omnipotent Father, whose beginning, had no beginning, whose end doth exclude all end, whom all things doe acknowledge their Author: I miserable and vnworthy sinner, now about to repaire to the high Feast of our Lord & Sauiour Iesus Christ, haue a troubled heart, a soiled body, a polluted tongue, a wounded conscience: I am greatly amazed, and I know not what to choose: if I come not, I flie life: if I come vnworthily, I procure damnation. O high diuinity: O fearefull Maiesty: O pious mercy: whither shall I goe? or whither shall I fly? O wretch that I am: what shall I do? I haue sinned

ned againſt heauen, and before thee, and am no more worthy to be called thy ſon: all ſorrowfull and ſighing, I ſtrike my breſt, & groaning, ſay: wo is me vile ſinner, I haue loſt that which appertained to a ſon, but thou ſtill haſte that, that belongeth to an indulgent Father: pardon therfore, O Father, pardon, O moſt gentle Father, mee thy prodigall ſon, though late returning, reach out thy hand of mercy from on high, and receiue mee in peace and fauour, which liueſt and raigneſt God from euerlaſting, *Amen.*

Another Prayer before the Communion.

OMnipotent and merciſull God, behold I an vnworthy ſinner, doe come to the moſt holy Sacrament of the body and bloud of our Lord Ieſus Chriſt, I come (I ſay) as the ſick man to the Phyſitian, as the vncleane to the Fountaine of mercy, as the blinde to the light of eternall brightnes, as a poore beggar to the King of glory, as the naked to the Lord of heauen and earth, as the needy to the riches of heauen and earth. I beſeech the abundance of thy pitty to heale mine infirmity, to waſh my fouleneſſe, to enlighten my blindnes, to enrich my pouerty, to clothe my nakedneſſe, that I may receiue thee, the bread of Angels, the King of Kings, and Lord of Lords. Grant that I may receiue thee with ſuch reſpect & reuerence,

reuerence, with ſuch contrition and feare, with ſuch faith and purity, with ſuch a purpoſe and humility, as is expedient for the health of my ſoule.

O Lord and Father, giue to me (I beſeech thee) an vnworthy ſinner, not onely to receiue the Sacrament, but the vertue of the Sacrament, O moſt gentle God, grant me to receiue the body & bloud of thy only begotten Son, that I may be incorporated into his myſticall body, and bee accounted as a member of the ſame. O moſt louing Father, grant mee for to receiue thy dearely beloued Sonne, and that whom I now receiue, as it were couered with a vaile, I may one day behold in glory, who liueth and raigneth with thee and the holy Ghoſt, one GOD, world without end, *Amen.*

A thankesgiuing after the Communion.

I Yeeld thee thankes, O Christ Iesu, for thine ineffable loue, that by thy death, thou diddest redeeme mankinde, I beseech thee suffer not thy body to bee broken, and thy holy bloud to be shed in vaine for me, but with thy blessed body feede my soule, with thy bloud quicken my spirit, that encreasing by little and little, I may become a fit member of thy Church, which is thy mysticall body, and grant that I neuer depart from that holy league, but may continue therein, seruing thee in holinesse and righteousnesse all the dayes of my life, *Amen.*

Another

Another thankesgiuing after the Communion.

WHat tongue, or what minde is able to giue thee sufficient thanks (O Lord Iesus) for thy ineffable loue towards vs? who to redeem man, didst become man: thou tookest vpon thee all the iniuries of our condition: and last of all, as a Lambe without spot, waste offered vpon the Altar of the Crosse: all was to reconcile vs to thy father. And not content with this thy bounty towards vs, but least the memory of so great loue should decay, thou sitting in heauen, doest by thy holy mysteries refresh our soules heere in earth.

Dauid to shew his loue to *Ionathan*, did honour his son by receiuing him vnto his Kingly Table: but how haste thou honoured vs, who hast made vs partakers

kers of thy heauenly Table? for which, thy holy name be praised now and for euermore, *Amen.*

Iaculatory or short prayers bee vsed after the receiuing of the holy Communion.

O My Lord who art worthy of infinite loue and glory, I humbly repent mee that I haue offended thy diuine Maiesty, I fully purpose to offend thee no more, yea, though I should die.

Mercifull and louing Lord, I execrate and detest my sins past, I resolue to sin no more in that manner, though I suffer all the labours of the world.

It displeaseth me O King of infinite greatnesse that I offended thee, from henceforth I sacrifice my self vnto thee, and I purpose to displease thee no more.

I am sorry O my Creator for my great ingratitude, I will rather breake off from all the desires of the world and the flesh, rather

rather then commit that which shall offend thee.

O thou which art the Author and preseruer of my life, I detest all workes of sinne because they offend thee, I firmely purpose not to commit them againe.

My most faithfull protector, it repenteth me that I haue done euil in thy sight, from henceforth, I will do mine endeauour to abstaine from sin.

I would not O Lord, prouoke thee to anger any more, for all the riches in the world, yea though I were to suffer a painefull Martyrdome.

I haue gone astray O infinite and eternall good of my soule, I haue departed from thee, for which I repent me, I wil not depart from thee any more, but wil serue thee with all faithfull seruice.

O infinite goodnes, I would to God I had neuer so displeased thee, I will neuer more returne

to the vomit of ſin, but I will bethink me how I may pleaſe thee.

O merciſull Lord, thou which madeſt *Zacheus* of a Vſurer, to become a iuſt man. Thou that madeſt *Mathew* of an extortioner, a contemner of the world. Be merciſull vnto mee, who doe deſire nothing more then truly to ſerue thee, for the time to come.

When the great Patriarch *Abraham* had obtained the victory againſt his enemies, the King of *Salem* whom wee call *Melchiſedech*, for a thankeſgiuing he offered bread and wine vnto *Abraham*, and withall, to refreſh his Souldiers.

We haue offered vnto God in the celebration of the Lords ſupper, our ſoules and bodies as a reaſonable ſacrifice to ſerue him, heere alſo we receiue refreſhing againſt our ghoſtly enemies.

God taught his people to eate the figuratiue Lambe in haſte, & forth-

forthwith to get them out of Egypt: we ought by the Figure to discerne that which was figured, & without delay to get vs from the Egypt of a sinfull life.

In the 5. of the *Canticles* and the 3. *verse*. The Spouse saith, *I haue put off my coate, how shall I put put it on? I haue washed my feete, how shall I defile them?*

In like manner may the faithfull Soule say, *I haue put off a sinfull course of life, how should I put it on againe? I haue repented me of sins committed, how should I commit them againe?*

Lord grant me the assistance of thy grace, that the rest of my life may be pure and holy, so that at the last I may come to thine euerlasting glory *Amen.*

CHAP. LXV.

Causes why the daily Communion, or the celebration of the Lords Supper, euery Sabboth day is not now in vse, as it was in the Primitiue Church.

1. FOr that this was a precept of the Church as *Origen* and Saint *Ierome* doe testifie, like as that was of forsaking temporall riches: or temporary, or as fit for that age of the Church.

2. For that it was agreeable to the small number of Christians: so that this custome did by little and little decrease, as the number of Christians daily multiplyed.

3. For that those times, were times of persecution, and therefore the christians liued in a continuall farewell (as it were) from the world.

4. For

4. For that the charity of those times farre exceeded ours that now liue: to wit, loue to God & men: they would haue lamented their estate, if that their daily bread should haue become a yearely bread.

5. For that they then had a more feeling of the effects of this holy Sacrament: to wit, how it did *minuere sensum in minimis peccatis*: and how it did *tollere consensum in grauioribus*, as S. *Bernard* speaketh, take away the sense in lesser sinnes, by not committing them at all, and consent in greater.

6. For that the perfection of Christians in the Primitiue Church was farre greater: and therefore assuredly, the more often a Christian doth repaire to the holy Communion, the greater is his perfection, and the nearer doth he come to the piety of the ancient Christians.

CHAP.

CHAP. LXVI.

An exhortation vnto the holy communion, mouing euery deuout Christian to repaire often vnto the same.

I Hope (Gentle Reader) thou perceiueſt wel, (by that which hath bin formerly ſpoken) how much more excellent & profitable a thing it is, often to receiue the moſt bleſſed body of Chriſt in the Euchariſt, then to abſtaine from a meat ſo healthful & nourithing vnto life. One thing yet remaineth, that thou throughly regarding the vnſpeakeable fauour and bounty of ſo great a King, ſo cheerefully, and ſo bountifully calling thee to his marriage feaſt, when hee ſaith: *Take and eate, this is my body:* and againe, *(doe this in remembrance of me)* ſhouldeſt therefore with all ſpeed and often, repaire vnto

vnto this banquet, least thou fall into the fault of ingratitude, and be shut out of the Kingdome of heauen, (as those were, who are mentioned in the Gospell to haue beene bidden to the wedding dinner) if thou absent thy selfe, thinking to excuse it.

This is the marriage Feast of the King of Heauen: the banquet is spirituall, whose Bread doth strengthen mans heart, & whose Wine doth enflame the soule with heauenly ioy: and the meat thereof is the flesh of Christ, saying: *My flesh is meat indeed.* This is that healthfull food of Angels, sent down from heauen, hauing in it all delight and sauourie sweetnesse. This is that fat Bread which giueth pleasures for a King. This is the most plentifull Bread of good nourishment aboue all that the earth yeeldeth. This is the bread of the offering of the first fruits. This is the bread signified as well in the Cakes

Cakes which *Abraham* did set before the Angels as also in the Shewbread: and this was likewise deciphered in the Bread and Wine which *Melchisedech* brought forth. Lastly, this is that bread baked vpon the coales, in the strength whereof, *Elias* did walke forty dayes and fortie nights vnto *Horeb* the Mount of God. This is that tree of Life, planted by Almighty God in the middest of the earthly Paradise, whose fruit being eaten, would preserue bodily life. This is that Paschal Lambe without spot, by whose bloud stroken vpon the two posts, and the doore cheeks, the children of Israel were in times past deliuered from the hand of the Angell that smote the Egyptians. This is that kid which *Manoah* offered vnto the Lord vpon the stone. This is also that hony-comb, which *Ionathan* dipping the tip of his Rod therein, did put to his mouth, and

and his eyes were enlightened. This is also that large flowing streame of water, which sodainly issued out of the Rock, after that *Moses* had stricken it with his Rod.

Come freely therefore to this most sweet banquet of Christ Iesus, wherein is promised vnto thee most assured life and saluation. For, if the garments of Christ, and if napkins and partlets brought from *Paul*, did euen with the least touch thereof giue health, how much more then shall the very body of Christ, being worthily receiued, deliuer thee from all thine infirmities, & wicked affections? If at Christs onely word, *Lazarus* hauing bin foure dayes in the Graue, was raised vp from the dead, how much more shall Christs bodie being eaten of thee, giue life vnto thee, and purge thy conscience, quickning thee from the death of sinne?

Oh

Oh therefore (faithfull foule) if thou be vncleane, come to the fountaine of purity: if thou be hungry, come and feede of the bread of life, which fadeth not and filleth the hungry foule with goodneſſe. Art thou ſicke? this will be a moſt ſoueraigne medicine for thine infirmitie. Haſt thou an iſſue, whereof thou canſt not be cured by the Phyſitians? touch thou in full aſſurance of faith, (as did the Woman in the Goſpel, ſick of the flux of bloud) the hem of Chriſts garment, euen the moſt bleſſed Sacrament, and thine iſſue ſhall be ſtayed. If thou feele thy ſelfe to bee ſtung by the ſerpents of peruerſe temptations, looke vpon that brazen ſerpent, in which there was no poiſon, euen Chriſt hanging vpon the Croſſe. Doeſt thou make thy moane, that thou art blind, weake, and lame? Thou muſt then remember that ſuch are bidden to the ſupper of the great King,

King, and are compelled to goe in. But thou wilt ſay, I am waueringe (alas) and vnconſtant: yea, but this bread doth ſtrengthen the heart of man. Art thou ſorrowfull and in perplexitie? this Wine doth make ioyfull the inward man. Doe many things trouble thee? cleaue faſt to him who calmed the waues of the ſea when they were troubled. Goeſt thou aſtray from thy Lord and Maſter? yet maiſt thou walke in the ſtrength of this meat, euen to the Mount of God.

Theſe wonderfull things doth the holy Ghoſt in the ſcriptures, and the holy ones of God, being inſpired by the Holy Ghoſt, ſpeake of this admirable Sacrament, whereof S. *Cyprian* in his Sermon of the Lords Supper, moſt learnedly and religiouſly writeth: This vnleauened bread which is the true and ſincere meate, doth by the Sacrament ſanctifie vs, by the receiuing of it,

it, it doth enlighten vs with faith, and confirmeth vs with truth towards Christ. Therefore let all those, which loue the Lords Passion, come vnto this most wholesome bread, and let them not feare to eate of this most sweet Manna, so often as they can, whereby they may be made able to passe through the wilderneſſe of this world, without danger of their life. Let him not feare to eate of this healthfull bread, whosoeuer desireth to haue his heart made strong in the Lord, that he may ouercome all those most wicked enemies, the diuels, which dayly lye in wait, to hinder our saluation. Let no man make doubt, so often as possibly hee can, to eat of this most sweet, delightfull, comfortable bread, which was made in the wombe of the Virgin, and baked vpon the Altar of the Crosse, in the strength whereof, we shall be made able in fortie dayes

dayes and forty nights (that is to say, in the short time of this transitorie life) to walke; not onely to Mount *Horeb*, which signifieth a Desart, but euen to Mount *Tabor*, which is the brightnesse and glory of God.

CHAP. LXVII.

Of the spirituall hunger wee haue, or ought to haue, often to Communicate, and inducements vnto the same.

1. CONsidering our great necessitie.

2. The great profit that doth hereby come vnto vs.

3. The admirable facietie it yeeldeth vnto the distressed soule.

4. For that it inciteth to the study of pietie.

5. For that it inlighteneth the vnderstanding.

6. For

6. For that it addeth ſtrength to our weakeneſſe.

7. For that it maketh glad the conſcience.

8. For that it is our *viaticum*, our refreſhing towards the end of our iourney.

For the affecting of the conſcience, three things are principally to be thought vpon in the very time of Communicating.

THe eternall loue wherewith God the Father loued vs, when as yet we were not, & prouided all things neceſſary for vs.

2. The ineſtimable loue of God the Sonne, who gaue himſelfe for vs.

3. The vnſearchable loue of God the holy Ghoſt, that euery moment doth preſerue vs.

Chriſtian

Christian consideratiõs to bee thought vpon by euery one of vs, both before and after the holy Communion.

Before.

1. THat wee call to minde, that as Almightie God appeared to *Moſes* in the burning Buſh: So doth he alſo to them, whoſe hearts are inflamed with the loue of him.

2. That if in the law ſo many purifications were vſed, then in purifying our hearts vnder grace, much more is required.

3. That if *Salomon* tooke ſuch care to build a Temple for the Arke of the Lord: what care ought there to be for the Lord himſelfe of the Arke?

4. That the foure Queſtions propoſed vnto *Ionah*, *Ion.* 1. 9. The firſt, *Quod opus tuum*, what is thy worke, or trade? the ſecond.

cond, *Quæ terra tua*, what is thy countrey? the third, *Quò vadis*, whither goest thou? the fourth, *Quis populus tuus*, What is thy people, or with whom liuest thou? That these Questions, I say, proposed to *Ionah*, euery deuout Communicant ought to propose vnto himselfe: as thus,

What is thy worke? to doe the of will God, or thine owne will? What makest thou thy country, Heauen or earth? Whither goest thou, after God or the world? What is thy people, with whom conuersest thou? are they good, or euill men?

After.

FIrst, to be carefull not to receiue the grace of GOD in vaine, 2. *Cor.* 6. 1.

Secondly, to resigne, or consecrate the rest of our life to serue God, according to that

rule

rule of the Apostle, *Rom. 6. 19. As you haue yeelded your members seruants of vnrighteousnesse vnto sinne: euen so now yeeld your members seruants vnto righteousnesse.*

Thirdly, that thou weigh with thy selfe, the reasons why thy life is to be dedicated vnto God, of whom thou hast receiued a life of nature, a life of grace, and an assured hope of a life of glory, in the world to come.

CHAP.

CHAP. LXVIII.

Deuout considerations to bee vsed after the Receiuing of the holy Sacrament.

COnsider with what honour thou art prosecuted by receiuing this holy pledge, in regard whereof, all earthly honours are to bee contemned.

2. Consider whilest thou doest communicate, thou art become a Temple of the Holy Ghost, and that if *Salomon* so much reioyced when hee saw the building of the Temple finished, which was but a materiall Temple, hast thou not cause much more to reioyce in this Temple, which is spirituall? In this Temple thou oughtest often to praise GOD, and casting out euill thoughts say:

this

this my ſoule is now become an houſe of Prayer.

3. Conſider that thou by often receiuing, doeſt become a liuing ſepulcher of CHRIST: thinke if thou hadſt been preſent when he was taken downe from the Croſſe, and beleeuing hee was thy Sauiour, ſurely thou wouldeſt haue beene glad to receiue his bleſſed body into thine houſe.

Meditations accommodated to the seuerall parts and Petitions contained in the Lords Prayer, which prayer is wont to be prayed after our Receiuing.

Our Father.

O My Father, what wilt thou I aske of thee, being an euill Sonne? Behold, I aske of thee the spirit of thy Son, that without seruile feare, and with much confidence, I may receiue thee vnto the vnspeakeable comfort of my soule.

Which art in heauen.

Lord giue mee a taste of that felicitie which all thy Saints inioy with thee in heauen, that from henceforth I sauour not earthly things, but heauenly, or things on high.

Hallowed be thy Name.

Giue mee grace, that for this benefit I may giue thee laud and praise, and sanctifie thy Name: grant

grant that in all my actions, I may seeke not mine owne, but thy glory.

Thy Kingdome come.

Euermore raigne in my heart, which I doe offer vnto thee for a gift: let not sinne, let not the flesh, let not the Dominion of Satan rule there, but thy grace onely.

Thy will be done in earth, as it is in heauen.

Teach me to do thy will, readily, willingly, ioyfully, as thy Saints doe the same will of thine in heauen.

Giue vs this day our daily bread.

I beseech thee O Lord, to grant mee an ardent desire towards this holy Sacrament, the true bread of Angels.

Forgiue vs our trespasses, as we forgiue them that trespasse against vs.

Giue me remission of all my sins past, an hatred of the same, and a readinesse for the loue of

thee for the time to come.

And leade vs not into temptation.

Giue mee grace to withstand the temptations of my ghostly enemie, and both in aduersitie and prosperitie, euermore keepe constancie of minde, that mine enemies preuaile not against me.

But deliuer vs from euill.

Deliuer vs from all our sinnes, that we may be presented vnto thee, and vnto thy seruice.

For thine is the kingdome, the power, and the glory, for euer and euer, Amen.

Thou O Lord, art worthy to receiue honour and praise, and dominion for euermore; *Reuel.* 4. 11.

Of

Of the vigilant care that a Chriſtian ought to haue of not falling away from a good and godly courſe of life.

CONcerning the ſin of relapſing or falling away from a good and godly courſe of life, we are firſt for to conſider, that he who doth truely repent, doth ſo bewaile his euils paſſed, that hee doth fully purpoſe not to commit them againe: and that a vaine repentance is that, (ſaith S. *Auſten*) which the ſame fault following doth defile. The lamentations for former ſinnes are not effectuall, if the ſame ſinnes are iterated. Wilt thou be a true penitent? then ceaſe from ſin: take heed thou ſay not, I cannot abſtaine from ſin, God is faithfull, who wil not ſuffer vs to be tempted aboue that we are able 1. *Cor.* 10. 13. *Non poſſe prætenditur, non velle in cauſa eſt:* We are not able to reſiſt ſinne is pretended, wee

are not willing is the cauſe: So Saint *Auſten.*

Secondly, we are to conſider that the ſumme & complement of all vertue, doth conſiſt in perſeuerance: not he that runneth, but he that runneth vnto the end attaineth the price, 1. *Cor.* 9. 24.

Thirdly, let vs call to minde by whoſe inſtinct & motion we began this good worke, and that the end therof was to ſerue him.

Fourthly, who it is that would haue vs leaue it off, to wit, the profeſſed enemy of our ſoules.

Fiftly, that euill men doe often perſeuere in euill, how much more ſhould wee perſeuere in good.

Sixtly, that for want of perſeuerance, an Angell loſt heauen, *Adam* loſt Paradiſe.

Seuenthly, or laſt of all, by perſeuerance wee come to bleſſedneſſe: *Bleſſed is he that continueth to the end, he ſhall be ſaued, Math.* 24. 13.

A Prayer to obtaine perseuerance.

O Lord Iesus Christ, our most perseuerant Loue, thou which alwaies loueſt thine, vnto the end thou loueſt them, thou hanging vpon the Croſſe, didſt ſay, *It is finiſhed*, thereby giuing vs a moſt excellent example of perſeuerance: make vs O Lord (in the ſeruice we haue vndertaken to ſerue thee) that wee may ſay with thine Apoſtle, *We haue kept the Faith*, and with holy *Iob*, *We will not depart from innocencie whileſt we liue:* and with *Dauid*, *Thou O Lord haſt kept vs from our youth vp, forſake vs not in our age:* but good Lord continue with vs vnto the end, and at the end, *Amen.*

CHAP. LXIX.

Vnto a fruitfull receiuing the holy Sacrament, three things are required.

1. Puritie of minde.
   1. That thou be sorrie for sinnes past, and intend to abstaine from such and such sinnes hereafter.
   2. That thou lay aside all hatred, for it is a Sacrament of loue.
   3. That thou remember who hath said it, *Be yee holy, as I am holy, Leu.* 19. 2.

2. A right intention that thou Communicate,
   1. Not of custome onely.
   2. Not to please men.
   3. Not to appeare outwardly holy.

2. Actuall

3. Actuall deuotion.

1. That thou endeuour to pray vnto GOD without distraction.
2. That thou beest Spiritually affected towards Christ his holy Institution.
3. That thou come with all humilitie and deuout reuerence.

After Receiuing the holy Communion.

1. Giue thankes to Christ, that hee hath vouchsafed to come vnder thy roofe.
2. Bee carefull more and more to worship him.
3. Beseech him neuer to depart from thee, pray him to continue with thee alwayes euen vnto the end. So be it.

CHAP.

CHAP. LXX.

An admonition to the godly Reader, concerning the controuersie about the holy Eucharist, against sundry reasons of Cardinal Bellarmine.

1. WHereas euery question in a case of Faith (godly and deuout Reader) ought to stand forth at the Tribunall of holy Writ, and there to bee iudged: Let it not seeme strange vnto any, if as once *Paul* appealed vnto *Cæsar*, so we by a course, allowable in law, doe (euermore due respect had vnto the authoritie of the ancient Fathers) in the first place, and that by good right, make our appeales in cases of controuersie vnto the holy Scriptures. For why? In these we not onely finde the truth safe and sound, notwithstanding all the deuices of euill men, endeuouring

uouring to corrupt the ſame, yet euer the ſame; and ſo confirmed by the conſent of the Church, but alſo the meanes of ſeeking out the ſame truth: which if we follow as the beſt guide, we cannot ſlip, erre, or be deceiued.

2. Now the meanes of ſeeking out the truth, may ſeeme by that of the Prophet *Ieremie*, or by him, in whom the Prophet ſpake, to be thus laid forth: *aske, or enquire for the old way, it is the good way, walke in it, Ier. 6. 16.* Our Lord and Sauiour in the Goſpell, in his reply to the Phariſees tempting him, *Why did* Moſes *giue them a Bill of diuorce?* anſwereth: *Moſes did it for the hardneſſe of your hearts, but from the beginning it was not ſo.*

Whence it appeareth, that by the old way wee come vnto the good way, by obſeruing the firſt Inſtitution we finde out the true Inſtitution; all that are in doubt, all that erre, may by this meanes

meanes more easily come for to attain and enioy the same. When Almightie God promised vnto the people of Israel, by the before-named *Moses*, a forme of framing the Tabernacle (and the appurtenances thereof,) *Looke* (saith hee vnto him) *that thou make it after the fashion that was shewed thee in the mountaine, Exo.* 25. 40. The Prophet *Isaias*, to withdraw the people from their Diuiners and South-sayers, cries out: *To the Law and to the Testimonie*, Isa. 8. 20. When Christ casteth out buyers and sellers out of the Temple *Luke* 19 45. hee citeth that of *Ieremie* 7. 11. *My house is the house of Prayer, but you haue made it a denne of Theeues.* The Apostle Saint *Paul* in 1. *Cor.* 11. setting downe vnto them the true māner of celebrating the Lords Supper, saith: *for I haue receiued of the Lord, that which also I haue deliuered vnto you.* If at any time the Fathers

were

were in doubt concerning points appertaining to faith, by and by they repaired to the Oracle of the Scripture: so S. *Ambrose*: Let the Scripture be asked: so Saint *Austen*: Let vs aske Saint *Peter* and Saint *Paul*.

By this wee see the meanes of seeking out the truth, which is, how that the Fathers look back to the Apostles, the Apostles to Christ, Christ to the Prophets, the Prophets to the Lawe, the Lawe to the first patterne vpon the mount.

3. Now of long time: yea, too too long (O holy Christ) haue we Christians contended about thy holy Institution: from the Fathers to thy Apostles: yea (O blessed Sauiour) wee come with all reuerence, and let vs come hand in hand, to consider the first patterne, instituted by thy selfe, *Mat.* 26. 26. *Mar.* 14. 12. *Luk.* 21. 19.

And heere first let the deuout Christian

Christian call to minde, that hee that said of the bread, *This is my body*, and of the wine, *This is my bloud*, said also of S. *Iohn* the Baptist, *This is that Elias*: and of himselfe, *I am the doore, the true Vine, &c.* These, *Receiue my couenant in your flesh. By Baptisme we are buried with him. Being many, we are one bread, one body*: are vsuall phrases in holy write.

4. Againe, what more meete then in a spirituall food to admit a spirituall sense? *Wee did all eate of the same spirituall meate* (saith the Apostle) 1 *Cor.* 10. 3. Was it not giuen after Supper, and in small quantity? It is the Spirit, it is the Spirit that giueth life. I go forward, but by the way, this pious consideration, gathered out of the words of Christ our Sauiour concerning his own institution, doth easily shew that to be the nourishment of our soules, which is deliuered in the Lords Supper, and doth withall manifest

feſt the great excellency thereof.

From the words of Chriſt, I come vnto the Apoſtle S. *Paul*, a good Interpreter of the ſame words, one who wanted not care of ſtirring vp the Corinthians to reuerence and Deuotion, about this Myſterie. Now what ſaith the Apoſtle? He commands no adoration: he ſpeakes not a word of tranſubſtantiation, but onely ſheweth the dignity thereof in ſhewing both the Author and end.

5. Let vs proceede to the Orthodox Fathers, that it may appeare (reuerent Sir) that we neither vpon a deſire of contradiction, nor vpon hatred to any, doe imbrace an opinion newly broached: but looke what we think, beleeue, and confeſs in this main point of Chriſtian Doctrine, the ſame alſo the ancient Church hath thought, beleeued, & with one conſent taught: and heerein we take no little comfort, that although

although our faith doth principally rest on the Word of God, rightly vnderstood: yet, it cannot chuse but yeeld vs ioy, that with the Orthodoxe Fathers (holding rightly) we hold also that which is right. Wee acknowledge that of *Dio. Areopagite* (neither doe I see why wee should feare in this case, either the Author or the authoritie) in that in his diuine Hierarchy, hee calleth the *Eucharist* a most diuine sacrament. That of *Iustin Martir*, where he saith, we receiue not those elements, as common bread, nor common drinke. That of *Tertullian* against the Marcionites. The bread which he tooke and distributed, Christ made his bodie. That of *Origen* vpon diuerse places of the Gospell, when thou eatest and drinkest the body and bloud of the Lord, the Lord entreth vnder thy roofe. That of S. *Cyprian*, As in the person of Christ, the humanity

manitie appeared, but the diuitie was hid: ſo in the viſible Sacrament a diuine eſſence communicates it ſelfe vnto vs. That of *Hillarie*, ſpeaking of the Trinitie, Of the veritie of the body and bloud of Chriſt, there is left no place of doubt. That of Saint *Ambroſe*, *De myſteriis initiandis*, we haue more excellent foode in the Euchariſt then the Iewes had in *Manna*. That of Saint *Ierome* in his Epiſtle to *Hedebia*, Heere the Lord Ieſus (meaning in the Sacrament) is both the maker of the feaſt, and the food. Laſt of al, (in ſtead of many) that of Saint *Auſten*, O with what purity of minde, with what chaſtity of body, is that ſacrifice to be celebrated, where thou (O Lord) art both the Prieſt, and the Sacrifice?

7. But to break off the mentioning of the Fathers, leaſt in multiplying their names we might ſeeme ambitious: we heare them all

all (as it is meete) ſpeaking with great reuerence of ſo great a myſtery: but for diſputing or reaſoning about tranſubſtantiation, we heare not a word. Let their writings be read ouer, and read ouer againe, and wee ſhall finde that they admit of a change, but what a one? of the ſubſtance? nothing leſſe: for it remaines the ſame. Of the vſe? It is right, for ſure in the Lords Supper it is heauenly and diuine.

8. Whereas oftentimes in the Fathers wee meete with theſe words, *Nature*, *Subſtance*, applying them to the efficacy of the ſacrament, we are to vnderſtand, that by theſe words they intended, firſt, to draw the people from the outward ſignes to the ſubſtance: and next, to kindle in their affections, both reuerence and loue.

9. Antiquity therefore is ſilent in the plea or defence of tranſubſtantiation. Sure, yea moſt ſure

ſure it is, that the figuratiue ſpeeches of the ancient fathers do no way patronize this paradox: the ſobriety of the ſame Fathers let vs their poſterity praiſe, and imitate.

10. And now that we may ingenuouſly confeſſe that which is a plaine caſe in the ſight of God, and not flouriſh ouer the truth with colours of *Rhetorick*, or ſmoother it with the clouds of deceit. Wee acknowledge that the dignity of this Sacrament is greater then words can expreſſe: yea then the minde of man is able to conceiue: if any will exact the efficacy of thoſe fiue words, *For this is my body*, we anſwer, it is a great Myſtery.

11. Truely we giue, and that iuſtly, great reſpect and reuerence to the holy Eucharift: for whereas Bread and Wine are elements naturally ordained for the ſuſtentation of the body: by the power of diuine benediction,

they

they do receiue a vertue, that being receiued of the faithfull, they become nouriſhments of the ſoule: nay, they become meanes whereby we are ſanctified both in body and ſoule, and are made the members of Chriſt.

12. But Chriſt (ſome ſay) in expreſſe words calleth the bread his body, & the wine his bloud. True, in expreſſe words alſo hee calleth himſelfe a Rocke. Right well ſaith *Euſebius Emiſenus*, commeſt thou to the Sacrament? Conſider there, the body and bloud of Chriſt, wonder at it with reuerence, touch it with thy minde, receiue it with the hand of thy heart. Do not ſay as the Capernaites, *Maſter, how comeſt thou hither?* But with the Diſciples asking no queſtion, be glad thou doeſt enioy him. Hee is honoured in this Myſtery, that was once offered vpon the Croſſe.

Yea, but how can this bee that

that Christ sitting at the right hand of God in heauen, should dispose of his body to vs poore inhabitants in earth? Take heere the answer of the Angell *Gabriel*: the holy Ghost hath ouer-shadowed it. From hence (saith S. *Bernard*) to search is temeritie, to know is life eternall.

13. Is it not a hard saying, *Vnlesse yee eate the flesh of the Son of God, &c?* It is an hard saying to them that are hard of beleeuing. The Disciples hearing that of their Lord and Master: *Take, eate, this is my body*, They take, they eate, asking no question. Being confirmed in faith (saith S. *Chrysostome*) they take and eate: vnbeleeuers hearing the same of our Sauiour, they depart, they eate not, *Peter* answereth, *Lord thou hast the words of life*: others go backward, leauing the Lord of life. The Capernaite hearing, dreameth of eating naturally, grossely: the godly are assured of eating

eating ſpiritually, and yet withall really.

14. Great was the authority of *Pythagoras* amongſt his ſcholers, if he ſaid it, they were ſilent: but greater was, and is, & ought to bee the authority of Chriſt with beleeuers, hee ſaith it, and they beleeue. The ſun remaines a ſplendent body, though Bats and Owles cannot endure it: the holy Sacrament remaines an vnſpeakeable Myſtery, though the carnal man doth not perceiue it. In this caſe ſilence is the ſafeſt eloquence, & the beſt expreſſing is not to expreſſe: a godly meditation is ſafer then a Socraticall diſputing: diſcourſe of controuerſie doth often abate deuotiõ: diſcourſe of piety about this myſtery, is ſweeter then the hony or the hony combe.

15. The Paſſeouer which Chriſt kept with his Diſciples, it was prepared in an vpper roome. When men brought vnto him

him a man ſicke of the Palſey, they in letting down of the ſick, vncouered the roofe of the houſe. The harder parts of the Paſcall Lambe were conſumed by fire: Myſteries are, if not contrary, yet often aboue reaſon. Wel ſaith S. *Cyrill* in his 3. book againſt *Iulian*, if humane reaſon wauer in things ſenſible, how much more ſhal it do ſo in things beyond ſenſe? Faithleſſe *Iulian*, what if the creation of the Angels exceede humane capacitie, did not *Moſes* wel in forbearing to mention it? aſſuredly, hee did wel. What if it cannot by reaſon be conceiued how Chriſt ſitting at the table, ſhould giue himſelf to his for ſuſtenance, wilt thou therfore by and by imagine this or that change?

Let vs rather honor Chriſt in his Myſteries, praiſe him for his mercies, bee thankfull vnto him for his benefits. Thoſe things which wee comprehend, let vs admire,

admire, those which wee cannot comprehend let vs more admire. Though words bee wanting what to expresse, let not faith be wanting what to beleiue.

16. When all is done the Deuout estimation of the ancient Fathers, concerning this holy Sacrament is not lightly or loosly to bee passed ouer, whose example for piety let vs set before the eyes of our minde.

17. Notwithstanding, wee looke not so much in this case, what the Fathers (who were no babes) for the first sixe hundred yeeres haue determined, as what Christ saith, who is before all. But bee it, let antiquity preuaile. Which way soeuer men turne them: for these curious and needlesse disputes: sure they were not from the beginning.

18. And now a little to take a forueigh of the beginning, and progresse of the doctrine of transubstantiation, when now the

enuious man watched to sowe his tares amongst the Wheate, which is of graines the chiefest: to corrupt gold, which is of mettals the purest: to drawe away the minds of men from the pledges of their saluation, amongst which, the holy Eucharist is not the least: this hee did not so much by opposition, as by subtile guile, stirring vp curious fancies to seeke and search out reasons of the secret counsell of God, and to say with them in the Gospell, *Master, how camest thou hither?* Ioh. 6. 25.

19. One *Berengarius* in the yeere one thousand and eight & twenty, was the first that came vpon the stage to act this Tragedy: by him were kindled such sparkes as after brake out into great and fearefull flames. The matter is tossed to and fro in the time of *Nicholas* the second Bishop of Rome. In the yeere 1040 *Berengarius* abiured his former

assertions, were his latter thoughts the wiser? this I stand not to discuss, dispute he that wil.

20. The Church in the meane while, who ought to haue followed the counsell of Saint *Paul* to *Timothy*, in suppressing questions that cause strife, did cleane contrary, in adding more and more daily a multitude of questions so long, that those sparkes kindled by *Berengarius* began to increase, and set all as it were into a most hideous combustion.

21. An assembly of religious men came together in the Councill of *Lateran*; in this ruefull estate of things, what is done by the Councell? doth it appease debates? No. Doth it call backe this holy Institution of Christ to the ancient practise? It endeuoured nothing lesse: onely it promulgates a new and vnheard of doctrine of Transubstantiation: and why might not the Councel establish the word *Transubstantiation*,

tiation, as wel as the first Councel of Nice, did the word, ὁμοούσιος. The first Councell of Ephesus, the word; θεοτόκος: which both were establisshed by Councels, and after receiued of the Christian world? There was neither the same authority to decree, nor the necessity of doctrine to bee decreed in this, as was in the two before named Councells: what did not time decay? *ætas parentum, &c.*

22. After this, the Question comes to be handled by the master of the Sentences, whom the Schoole Diuines doe follow: Is the controuersie appeased? Disputed it is too and fro by manie subtilties. Here the multitude of questions is able to confound the Reader, and the diuers turnings & windings able to bring the happiest wit into a Labyrinth. At one time the doubt is about the power of God: at another, about his will. Now, of the

exiſting of a ſubſtance with accidents: then, of accidents without a ſubſtance. Sometime, of annihilating of former natures: ſometimes, of tranſ-elementing the ſame. In this Chaos there is nothing found certaine, ſaue that vncertaine dreame of Tranſubſtantiation.

23. Whether or no this were pleaſing to that bleſſed Spirit, who willeth vs to bee wiſe vnto ſobriety, let all men iudge.

24. The Bethſhemites of whom wee reade in 1 *King.* 6. were happy in enioying the preſence of the Arke of God, but falling to be curious, by prying into it, they ſuffered iuſt puniſhment for their curioſity. The Church of Rome was happy while it enioyed the preſence of this holy myſtery (had it knowne her owne happineſſe) when for a thouſand yeeres together, there was neuer heard of the name of *Vbiquitary, Sacramentarie*, or the

like: no diuiſion of the Eaſt againſt the Weſt Church, or of the Weſt againſt the Eaſt: all agreed about the truth of this holy Myſterie: but when once men would preſſe into depths inacceſſible; rend away the veile, and intrude themſelues into the holy of holies: good Lord, with what a ſpirit of giddineſſe were they whirled to and fro, as hee of whom the Comicall Poet maketh mention, which way to betake him he knew not. This it is to runne into needleſſe mazes.

25. To get credit to this Newfound Doctrine before mentioned, miracles are reported: but what ones I pray you? Not thoſe of Saint *Cyprian*, or *Nazianzene*, or *Optatus Meleuitanus*: or euen of *Surius* himſelfe, which were to ſet forth the dignity of this Sacrament: this had beene tollerable, and not mentioned of the Fathers without cauſe: but miracles

miracles (I say) are reported (or rather indeede fained) to confirme men, yea to seduce men, were they ouer credulous by this meanes in this Doctrine of Transubstantiation, which was no way allowable, for GOD stands not in need of these.

26. To conclude the whole proceedings, and tumultuous differences raised concerning the question of the holy Eucharist: in briefe let this suffice men obseruing no meane, about the meane and manner of Christs presence in the Sacrament: that they haue done much hurt by their boldnesse and curiosity, it appeares more clearely then the noone light.

27. In this meane space, all things now tossed & turmoiled, there arise vpon the cleane contrary part a kinde of men prone and apt, not so much to the alteration, as indeed to the vtter ruinating of things: into which kinde

kinde of men, it were to bee wished, that the Common-wealth: yea, the church of Christ had neuer fallen: Men that haue not any thing of true religion, but only a bare outward shew: men that are wont to account it great piety to censure others to be impious: these are those that vnder a pretence of auoiding superstition wil obserue in a manner, no pious duties of true Religion: & especially in celebrating the Lords Supper after a rude and vnmannerly manner, they neglect all deuotion: is the communion celebrated well? a badge it is of our profession, a familiar assembly of guests, a remembrance of somewhat passed: Take yee, eate ye, sit yee, stand yee: there is no other gesture required, then what is vsed at publike meetings, what neede any mention of the body of Christ which was broken and giuen for vs, of the bloud of Chrst that was shed

for vs? Take yee, eate ye, drinke ye. O blessed *Paul*, if thou didst liue, thou wouldest tell these men, they ought vpon feare of iudgement to discerne the Lords body.

28. Was there a punishment inflicted vpon him that would make the Law of *Moses* of none effect, and shall hee goe without punishment that would make this diuine institution of the Son of God of none effect? The irreligious opinions of these men, with whom nothing is true but in opinion, whom nothing can please but their owne fantasies: with whom nothing is founde but in shew: the assertions, yea the worst of these mens assertions, our Aduersaries of the Church of Rome doe often but vniustly, terme our Axiomes, or principall points of our Religion, whatsoeuer any bold spirited man, whatsoeuer any vnlearned, whatsoeuer any lesse godly, shall

set

ſet a broach, either againſt Faith, or good manners, appertaining to the holy Sacrament, wee ſtraight are cenſured and condemned (without al Chriſtian charity) of hereſie, and as the Authors and defendors of ſuch impieties.

29. Wherefore they are in this caſe to be requeſted, that at laſt they would ſee and conſider our reuerēt reſpect had towards this holy myſtery, agreeable to antiquity: we doe confeſſe with all good conſcience, that the worthines of this Sacrament, is greater then either the force of any mans wit, or copiouſnes of his eloquence, is able to expreſſe, or conceiue.

30. And here we cannot but maruell, and deſire to maruell, that Cardinal *Bellarmine*, doth ſo lightly paſſe ouer the words of *Caluin* mentioned of him, as it were by chance. I am not aſhamed (ſaith the ſame *Caluin*) to

acknowledge mine ignorance in this Mystery.

31. Wel saith *Fulgentius* against the Arians, true faith hath neuer superfluous, but it euer had and hath iust reasons. So also S. *Cyrill*, Mysteries are offered to beleeuers, not to questioners.

32. Albeit then the manner bee not of vs ouer curiously inquired, or searched after, yet the same presence of Christ is acknowledged, which Christ himselfe would haue to be acknowledged: we say with S. *Ambrose*, that there is not taken from bread the substance therof, but that there is adioined the grace of Christs body, after a manner ineffable.

33. It was no other but a shadow of this benefit, that was of old giuen to the Iewes in the ark of the Couenant, & yet *Salomon* did so admire it, as that he said, *And is it credible that God should dwell with men?* 1 King. 8. 27.

34. We

34. We often maruell, and condemne the Iewes, that hauing Christ amongst them, they did not acknowledge, and receiue him in that manner they ought to haue done: let vs consider Christ among vs, and inuert that saying of the Husbandmen. This is the heire, let vs take him, receiue him, beleeue in him, and the inheritance shall be ours.

35. Last of all, concerning the controuersie about the holy Eucharist, betweene two extreames (whereof we haue heard) let vs imbrace the meane, let vs with a sincere Faith apprehend the truth, apprehending, let vs keepe it: keeping, let vs adorne it with godly manners.

36. And now to draw in, as it were, the sailes of this admonition, (godly Reader) seeing that this Diuine Institution was left by our gracious redeemer, both for the inward peace of the soule, & outward of the Church: who

who can ſufficiently lament to ſee the diſſention, that hath miſerably diuided the Chriſtian world, & diſcord that hath riſen about the ſame? Let vs call to minde, that God is not the God of diſſention but the God of peace. Let vs al forbeare on both ſides, needleſſe and vnprofitable diſputes. Vnles thou Lord hadſt ſaid it: *This is my body, this is my blond*: who would haue beleeued it? Vnles thou hadſt ſaid, O holy Chriſt, *Take, eate, Drinke yee all of this*, who durſt haue touched it? who would haue approached to ſo heauenly a repaſt, hadſt thou not commanded it, *hoc facite, doe ye this*, but thou commanding, who would not ioyfully come and communicate?

37. Let vs then hold captiue humane reaſon and prepare our ſelues vnto the fruite of this Heauenly *Manna*. Vnneceſſarie Diſputes bring ſmall profit: we may with greater benefit wonder,

der, then argue. Then are the workes of God most truely conceiued, when they are deuoutly admired.

The Peroration, or summing vp by Prayer, the Admonition about the Controuersie.

1. GOd, of his mercy grant, that this excellent league of loue and charitie, left by the Sauiour of the world to his Church, and commended vnto vs by the loue of him who loued vs, and gaue himselfe for vs: God grant (I say) that all contentions laid asleepe, we may on al parts accord about this league of loue, and let men and Angels say, *Amen.*

2. Great differences, acute disputes, haue long since been had; in the meane space (mercifull Lord) what barrennesse of piety is there found? Many are become weary with striuing: some, euen with looking on, and beholding them

them that ſtriue: a third ſort, in hearing and reading diſtractions on diuers parts: moſt (which is to bee lamented) are ſlow and frozen in pietie.

3. The Queſtion about the Sacrament, hath now many yeeres been controuerſed in the Church. The Authors of Sects and Hereſies, as the Anabaptiſts and Arrians, and ſuch like, they are neither orthodoxall, nor of this houſe with vs, but this vnnaturall ſtrife is Domeſticall, which God ceaſe.

4. Now whereas wee ſee no end of contending, and ſmall hope in regard of men, of euer ſeeing an end to contention, let vs all ioyntly beſeech our heauenly Father, that in ſeeking peace wee may goe one before another, that all being carefull to attaine Chriſtian vnitie, and carefull of our owne ſaluation, wee may glorifie our Father in heauen.

5. Let

5. Let the laſt neceſſitie finde vs ready, which will ſurpriſe them that are vnready: let our vncertaine end ſtrike into vs a certaine fore-ſight of our end, which according to the Wiſe-man, we ſhould remember, and let enmitie paſſe. Future bleſſed-neſſe, attained it may be: for the excellencie thereof, rightly conceiued it cannot be. In ſeeking ſo great a good, the beſt meane is, to obſerue no meane.

6. To draw to an end, although in regard of the continuance of the before-named bleſſedneſſe, there be no end. Let vs euery one diſpoſe himſelfe vnto that day which doth aſſigne to euery one his eternall manſion, where there ſhall be no more Night, where there ſhall need no light of the Candle, nay of the Sunne: where the Lambe is the lampe, in that bleſſed viſion of the Lord Ieſus; vnto which let vs according to the counſell of the

the Holy Ghoſt, proceed by one rule, *Phil.* 4. 15, 16.

Glory to God in the Higheſt, on earth peace, and towards men good will.

Godly Meditations vpon the Paſſion of our Lord and Sauiour IESVS CHRIST, neceſſarie to be vſed before and after *the holy Communion.*

CHAP. LXXI.

AS there is no one thing that more appertaineth vnto our ſaluation, then the Paſſion of Chriſt our Redeemer, nor any benefit, for which wee ought more to giue thankes: ſo there is no ſubiect more worthy of our beſt & beſt diſpoſed meditation to ſpeak of, to confer of, to remember, to me-

ditate

ditate of, more confolatory then is the ſubiect of our Sauiour Chriſt his bleſſed Paſſion.

Againe, wee ought more to giue thankes to God for our Redemption, then for our Creation, for theſe cauſes.

1. The firſt is, if man be obliged or bound to God, for that of nothing, by his very word he was created: now by ſinne to bee made leſſe then nothing, and then to be remade, is much more.

2. The ſecond is, for that God ſhewed more loue by Redeeming man, then by creating him: for before he was created, man did nothing whereby hee deſerued to be created: but after hee was created, hee ſinned and deſerued that his firſt being ſhould be deſtroyed: wherefore farre greater was the benignitie and mercy of God in redeeming man, then in creating him.

3. The

3. The third is, for that the benefit of Creation had not profited man, without the benefit of his Redemption.

4. The fourth is, for that in the Creation God gaue man himselfe, but in the Redemption God gaue himselfe for man.

5. The fift is, for that it was a great thing that wee were his worke, but a greater is it, in that we are his price.

Wherefore the deuout Christian ought often by Contemplation to looke vp to Christ crucified (especially hauing a remorse of his sinnes) as the people did in the Wilderneſſe looke vp to the Serpent that was lifted vp, when they were stung of Serpents.

The

The fruits of this Meditation.

THe first is, to receiue curing and comfort: *In all my afflictions* (saith Saint *Austen*) *I find not any more effectuall remedie, then the wounds of Christ, in which I securely sleepe.* Nay, this Meditation doth make afflictions sweet (saith S. *Gregori.*) as the wood did that sweetened the bitter waters.

The second is, it incites to all Vertues, and is a remedy against all Vices: it incites to Humility, Patience, Prayer, and such like: it auerts the minde from all vices, *Quando occurrit turpis cogitatio, fugio ad vulnera Christi* (saith S. *Bernard*) Nay, *quando Dæmon insidiatur, fugio ad vulnera Christi, & fugit a me tentator.* When any euill thought assaults mee, I fly to the wounds of Christ: when the Tempter doth assault, I fly to these wounds of Christ, and the tempter

tempter flyes from me.

The third is, it ſtirreth men vp to praiſe God, as the people did when they were deliuered in the red Sea: if wee haue any thankefulneſſe, this ſhould moue thankefulneſſe.

A Colloquie of the Soule with Chriſt, touching the Paſſion.

Soule.

LOrd, wherefore diddeſt thou ſuffer thy ſelfe to be ſold?

Chriſt. That I might deliuer thee from ſeruitude.

Lord, why diddeſt thou pray ſo much?

That I might appeaſe Gods wrath againſt thee.

Lord, why didſt thou ſuffer feare and trembling?

That I might make thee ſecure, and of a good courage.

Lord, why were deceits intended againſt thee?

To

To deliuer thee from deceits.

Wherefore diddeſt thou ſweat bloud?

To waſh away the ſpots of thy ſinne.

Why wouldeſt thou be taken?

That thou mighteſt not bee taken of thy ghoſtly enemies.

Why wouldeſt thou be bound?

To looſe the bands of thy ſinnes.

Why wert thou denied of Peter.

To confeſſe thee before my Father.

Why wouldeſt thou bee forſaken of the Diſciples?

That I might be with thee vntill the day of iudgement.

Why wouldeſt thou bee accuſed?

To abſolue thee.

Why wouldeſt thou bee ſpitted on?

To wipe away thy foulneſſe,

Why wouldeſt thou be whipped?

That thou mighteſt bee freed from ſtripes.

Why

Why wouldeſt thou be lifted vp vpon the Croſſe?

That thou mighteſt bee lifted vp to heauen.

Why wouldeſt thou be crowned with thornes?

To crowne thee with glorie.

Why were thy armes ſtretched out?

To imbrace thee, O fainting Soule.

Why was thy ſide opened?

To receiue thee in.

Why diddeſt thou die amidſt two theeues?

That thou mighteſt liue in the midſt of Angels.

CHAP.

CHAP. LXXII.

Of the manner in particular how to meditate of the Passion.

LEt the deuout Christian call to minde, how Christ our blessed Sauiour suffered in euery part of his body, how his head was crowned with thorns, his eyes couered with teares, his face full of spettings, his mouth full of gall, his eares full of contumelies, his shoulders full of lashes: how hee had his hands pierced, his side opened, his feete fastened vnto the Crosse, his whole bodie strained and stretched out.

After this, let the deuout Christian meditate of his Sauiours Agony in the Garden: for the sinnes of the Garden: of his sweat in a cold night, when his Prayers went vp, and the drops of bloud ranne downe: of his hanging vpō the crosse when he seemed as it were forsaken of his friends

friends in earth, and his father in heauen: of the bending downe his head, and giuing vp the Ghoſt with theſe words: *Father, into thy hands I commend my ſpirit.*

Here let the deuout Chriſtian ſtand amazed, at the height and depth, the length and bredth of the loue of Chriſt.

Laſt of all, let him conſider what good effects this meditation ought to work in him, to wit, of humilitie, patience, loue, duty, reuerence, and thankfulneſſe to his Redeemer. Who would not be humble, calling to minde that the Son of God humbled himſelfe vnto the death of the croſſe? Who would not be patient, conſidering his patience, who as a meeke Lambe opened not his mouth before the ſhearer? Who would not loue him, who laid downe his life for vs miſerable ſinners?

Cer-

Certaine briefe Petitions, to follow the former Meditations.

SOnne of God, Redeemer of the world,

Haue mercy vpon vs.

By thy tender loue to man,

Haue mercy vpon vs.

By the institution of thy last Supper, before thy suffering,

Haue mercy vpon vs.

By thine agony in the garden,

Haue mercy vpon vs.

By thy hard beating and scourging,

Haue mercy vpon vs.

By thy crowning with thornes,

Haue mercy vpon vs.

By the bearing of thy Crosse when thou wentest to death,

Haue mercy vpon vs.

By the piercing of thy hands and feet,

Haue mercy vpon vs.

By the lifting vp of thy most holy body vpon the Crosse,

Haue mercy vpon vs.

By the loue that thou haddeſt, hanging three houres on the Croſſe aliue,

Haue mercy vpon vs.

By thy holy teares ſhed vpon the Croſſe,

Haue mercy vpon vs.

By thy thirſt, & receiuing gall.

Haue mercy vpon vs.

By enclining thy head vpon the Croſſe,

Haue mercy vpon vs.

By thy giuing vp the ghoſt,

Haue mercy vpon vs

By all the labour, wearineſſe, ſorrow, and heauineſſe, that thou ſufferedſt from the day of thy Natiuitie, vnto the houre of the departure of thy ſoule from thy body,

Haue mercy vpon vs.

By thy glorious and powerfull Reſurrection,

Haue mercy vpon vs.

By thy marueilous aſcenſion vp into Heauen,

Haue

Haue mercy vpon vs.

By thy diuine conſolation, and ſending down of the holy Ghoſt vpon thine Apoſtles, comfort vs Lord euermore by the ſame holy Ghoſt, and,

Haue mercy vpon vs.

Godly Meditations vpon the Diuine preſence to ſtirre vs vp to a continuall care of walking in the wayes of God, after our receiuing the Lords SVPPER.

CHAP. LXXIII.

How excellent and behooefull an exerciſe it is to place God, as preſent in all our actions.

VEry many excellent, as alſo profitable meanes, and and exerciſes there are for

the obtaining of vertue: amongst which notwithstanding there is none is more behouefull or comodious, then this whereof wee are now about to intreat *viz.* the diuine presence, if (as it ought) it be rightly applyed: for whatsoeuer good resteth in any other: the same in some sort is comprized in this. In a spirituall life, what profit is reaped by other meanes, the same by this exercise may bee obtained. This one onely of setting God euer before vs doth moue, and encourage the seruant of God to bee truely carefull in all his actions, it doth kindle in him a desire to vse all other good practises, that the holsome aides, and necessarie helpes for the purchasing of true and sound vertues, may bee at hand: that the heauenly knowledge for the enlightening of our vnderstanding, and spirituall strength for the putting forth of our will, may

may bee daily granted of God. And thus that is verified which we ſaid, namely, this exercise to be as it were the ſumme and recapitulation of all other. If therefore the ſeruant of God, being deſirous of ſpirituall proceeding, doth feare to bee forgetfull of ſo many healthfull wayes, which hee hath either heard of from Religious men, or read in bookes, to be neceſſarie for the attaining the perfection of a ſpirituall life, let him at leaſt be mindfull of this, and exerciſe it in this matter: for with this care he ſhall bring to paſſe, that all other which did ſeeme to bee vtterly forgotten, ſhall (when need requires) be freſhly recalled to minde. Againe, if any one being deſirous earneſtly to pleaſe GOD, (which all ought for to be) and in al things to obey his heauenly will, (after reading in godly bookes, ſo many experiments and admoni-

tions, the meanes to leade a godly and deuout life) be suppressed in minde, thinking it, as it were, impossible to make vse of all these exercises, let him bee of good courage, for behold with one preseruatiue all difficultie is taken away. To this one exercise by Gods assistance, hee may seriously apply himselfe, and he may discerne his heart so to bee kindled with an heauenly desire, and with the will of God so framed and conformed, that all other meanes and remedies shall by diuine inspiration, presently come into his minde, as occasion shall serue, both for the embracing and exercising of any whatsoeuer vertues, and also for the banishing & vanquishing temptations, howsoeuer grieuous. For truely God whom hee doth behold present with him, and in whom hee doth heartily repose all his trust and confidence: and of whom hee doth earnestly desire

desire succour, euen hee in his good time and place, doth minister whatsoeuer is necessarie in that exercise, and doth deliuer vnto him both knowledge and strength for to vse all meanes requisite to this purpose: for God doth neuer leaue them destitute of the seasonable aide of his grace, who doe (as is meete) leade their liues as in the sight and presence of his diuine Maiestie.

CHAP. LXXIIII.

How greatly this exercise is commended in the Scriptures, and how speciall a care the seruant of God ought to place therein, being desirous to proceed in godlinesse of liuing.

OF that which hath beene spoken, the seruant of God may easily collect, that euen as there is need of care and diligence to bee vsed in all exercises and godly meanes, that profitable vertues bee obtained; so a farre greater and more feruent study is required in this practise: namely, of the presence of God apprehended by the eyes of the vnderstanding, or to bee placed before the eyes of the minde, because this amongst the residue, hath the preheminence, as one hath wisely exhorted, who saith amongst all holy exercises, let this be cared for, and therein straine

ſtraine or ſtretch out all the faculties of thy ſoule, that continually, which is to ſay often, thou maiſt lift vp thy heart to God, and to the meditation and loue of heauenly things. Wilt thou attaine to puritie of ſoule? alwaies lift vp thy heart to God, this only is the cauſe that ſo few come to perfection, becauſe they ſpend their time in exerciſes and meanes leſſe profitable, and neglect the chiefeſt. And he addeth, Labour thou, to vnite thy ſoule with God, and to haue him fixed in thy memory: aduance thy deſires, and the whole affections of thy heart vnto him: and although an hundred times in one houre thou beeſt diſtracted in minde, be not therefore diſmaid, but alwayes haue recourſe, to thy purpoſe. Let the words of the holy and reuerend Fathers moue thee to frequent this exerciſe, who haue exhorted vs to the practiſe hereof with a generall

conſent, as being inſtructed of one Maſter, namely, the Holy Ghoſt.

But this doctrine the holy Fathers haue deriued out of the fountaines of the Scripture, wherein often, and with grauity of words this exercise is commended: and that wee may the more truely vnderſtand the neceſſitie & excellencie hereof, and that it may the more deepely be impreſſed in our hearts, with diuers forms & manners of ſpeech (wherin notwithſtanding is but one and the ſelfe-ſame meaning) the holy Ghoſt doth enflame and ſtir vs vp to that exercise, according as *Dauid* ſaith, *Seeke ye the Lord, and ye ſhal be confirmed: ſeeke yee alwayes his face.* By his *face* (ſaith Saint *Auguſtine*) there is meant his preſence. And therefore alwayes to ſeeke the face of the Lord, is to be buſied as in his preſence: and to turn the deſires, and loue of our hearts to him.

And

And in another place hee ſaith: *My eyes are alwaies to the Lord:* the eyes of the ſoule are the vnderſtanding and memory, which daily meditating and embracing God, doe draw the affection of the heart with them. And from hence he doth gather, that God doth deliuer ſuch a one from the baits of the diuel, that is, he doth miniſter ſtrength to him, where hee ſhall the leſſe yeeld or faint vnder temptations: for preſently hee addeth: *And hee ſhall pull my feet out of the ſnare.* And this is that which the holy Ghoſt doth by the Wiſeman require of all: *In all thy waies thinke vpon God, and hee will direct thy goings: in thy waies*, that is, in all thy actions, both inward, and outward: thy *footſteps*, that is, he wil direct all thy affections and deſires of thy ſoule, and all the exerciſes of thy bodie to his glory, by enlightning & mouing thee, that in all things thou ſhalt frame

frame thy will according to his heauenly will.

This alſo is a moſt worthy exerciſe (Saint *Bernard* being witneſſe which Saint *Paul* hath commended to his Diſciple *Timothy*, ſaying: *Exerciſe thy ſelfe in godlineſſe, for bodily exerciſe is but little profitable, but godlineſſe is expedient for all things:* For he would haue this godlineſſe to bee a continuall mindfulneſſe of God, and a dayly Direction of our ſoules to the vnderſtanding of his will, and to loue and embrace him.

The Apoſtle here (as many holy men do affirme) cals the exerciſe of the body, mortifications, and outward repentance, with which the body is puniſhed for the reconciling vs to God. For although theſe actions are excellent and healthfull, yet notwithſtanding if they be cõpared with the exerciſe of the diuine preſence to bee placed before our eyes,

eies, it may be ſaid that the fruit of them is but ſmal, and though they are profitable to ſome men, yet they are not ſo to al, for they are alſo to ſome, ſometimes hurtfull. They may be conuenient if they leuill at a wholeſome end, but if it be otherwiſe, they doe rather hinder. And therfore wee determine ſometimes to moderate them, ſometimes not to vſe them at all. But this heauenly exerciſe is moſt profitable to all men of what ſtate ſoeuer, both becauſe it is ſpirituall, and inſiſting in the ſoule, and alſo becauſe herein is true godlineſſe.

Heere is Gods worſhip exerciſed, which doth chiefly conſiſt in the inward deeds of faith, hope, and charity: for what is it elſe to behold God as preſent, but to lift vp our heart to him, to beleeue in him, to loue him, and to ſigh after him with mourning? This holy exerciſe (I ſay) the Scriptures doe often repeate in thoſe

thoſe places wherein they doe commend it: that is, that we may pray without ceaſing, *Eccl.* 18. *Luk.* 21. and that we may watch in our prayers, 2 *Theſ.* 1. For truly our thoughts and deſires, are voices and words with which our ſoule doth ſpeake: and therefore, ſo often as we, meditating of God as being preſent, do direct, or lift vp our cogitations and petitions to him, it may bee truly ſaid, that we doe pray: and if we doe it very often, or moſt often, it may bee moſt rightly ſaid, that we pray alwaies, and without ceaſing. For although in the holy Scripture the vocall prayer is alſo commended to vs, euen as truly it is commanded principally vnto the Miniſters of the Church: notwithſtanding, in the places aboue mentioned, the prayer of the minde, which is only in the heart, is alſo praiſed. The vocall prayer hath times and certain hours limited of the church,

in

in which ſpace of time, the foreſaid prayer is vſed: but the prayer of the minde hath not ſo, it doth comprehend all time and place: for at all times, and in all places, wee may haue God preſent, & we may direct our prayers and petitions to him. For what a man doth often, and as it were ordinarily, in the vſuall manner of ſpeech, hee is ſaid to doe it alwaies. And in this ſenſe, the holy and expert men haue ſatisfied that aduice or precept of praying continually.

Neither doth this attention to God, hinder the functions of outward workes in the ſeruants of God: yea, it doth greatly further them, that they may be done diligently and perfectly, according to an earneſt deſire & zeale which God doth participate to men of this ſort, who are buſied as in his ſight. Yea, for his great mercies ſake hee doth impart to ſome ſo admirable and notable gifts

gifts of his grace, that not onely without labour and difficulty, but alſo, with exceeding great pleaſure and facility, they may haue their heart affectuouſly conioyned, and vnited to God.

Wherefore with a great and cheareful mind, euery one ought to apply himſelfe vnto this holy exerciſe, and hee ſhall eaſily vnderſtand how ready God is, to ſtay as preſent with vs: as often as it ſhall pleaſe him to behold vs, let vs ſpeake to him, and familiarly talke with him. From whence doth proceede ſuch aides and helpes, that what doth ſeeme hard to the ſtrength of nature: yea, impoſſible, it may be made moſt eaſie and pleaſant to any one.

That one may haue acceſſe to an earthly King, and that hee may ſpeake and intreate with him, is very hard, neither may it be obtained, but by the fauour and grace of many: yea, there is

neede of the labour and ſeruice of many yeares, before they can come to familiar acquaintance with the king: but God, although he is endued with infinite Maieſty and glory, he is alwaies prepared in euery houre and moment to admit vs into his ſight, that wee may lift vp the eyes of our mindes to him, to behold his beautifulneſſe, and greatneſſe, to deſire his glory, to loue his goodneſſe, taſte his ſweetneſs, in being buſied familiarly with him, and in requiring ſome grace of him. Neither onely is hee prepared to do this, but he doth alſo wiſh and inuite vs with moſt great rewardes propounded of his fauour and glory, that wee may doe ſo. Neither doth he bid ſome onely, and thoſe which excell in holines, as there haue been many ancient holy men, who haue giuen themſelues wholly, day and night, to diuine Seruice, but alſo all the faithfull as many

as

as with a pure heart, doe ſeeke the honour of God, and to ſerue him.

O how deuoutly and religiouſly do they performe their duty, who doe deſire, and carefully ſeeke ſuch a good, who doe not neglect ſuch an honourable exerciſe, whereby they may haue God alwaies preſent, and continually enioy his company? They may truely feare, whoſoeuer refuſe in this life, to vſe this ſo heauenly a benefit, that in the houre of death the gate will be ſhut, as to the vngratefull, and to them that neglect the cleare ſight and contemplation of God as being preſent, which then ſhal be open onely to iuſt and bleſſed men.

CHAP.

CHAP. LXXV.

Of the exceeding great fruits of this diuine exercise: and first of all, of the fruite of pureneſſe of minde.

NOw to the intent that we may be ſtirred vp to frequent this holy exerciſe with more earneſtneſſe, let vs conſider what effects it worketh in the minde, and that it may take the deeper impreſſion, let vs ſet before vs ſome examples. Amongſt vertues and the gifts of God, which are had in price with men of God, *Pureneſſe of heart* doth challenge the firſt place, as that which doth yeeld habitation or dwelling to the diuine Maieſty: hence it is vulgarly ſaid, *Pro. 22. He that loueth pureneſſe of heart, the King ſhall be his friend:* that is, God, the King of heauen & earth. This *Purenes*

we

we ſhall attaine and preſerue, if wee behold God euen preſent with the eye of our minde: if it be otherwiſe, and if man forget God, neglect to conſider that he is ſeene of him, that he doth liue, and doe all things before him: the next thing is, that hauing the reines looſed, hee by and by fals into ſin, and continueth therein, according to that of the Pſalme: *God is not in his ſight, therefore his waies are become wicked.*

For, as the very thought, ſo the inordinate deſire of earthly things, doth defile the Soule by ſin, and doth put God out of the ſame: ſo in this exerciſe, becauſe man doth place his cogitations on God, and after cogitations godly affections doe ſucceede, it comes to paſſe, that the minde by little and little, is taken away from the loue of earthly & tranſitory things, & by this meanes is purged and renued. S. *Bernard* found this by experience in himſelfe,

ſelf, as he humbly confeſſeth out of diuine inſpiration, for the edifying of others, ſaying: *You aske, whereas the waies of God are hard to be found out, how I come to know them? It is quick and liuely, as ſcone as the diuine preſence comes into my minde, it awakens my ſleepy Soule, it ſtirreth vp, it moues, it ſoftens, it wounds my heart, which is hard, ſtony, and ill affected: it beginneth alſo to pul vp, deſtroy, build plant, water that which was dry, enlighten that which was darke, open that which was ſhut, enflame that which was cold, and alſo to righten that which was wrong, to make laine that which was rough: ſo that my ſoule doth now bleſſe God, & all that is within mee, doth giue praiſe vnto his holy name.* All this ſaith S. *Bernard*, whereby hee doth teſtifie what wonderfull things God wrought in him when hee had him preſent in his minde.

Neither doth the diuine preſence effect this onely in the ſeruants

uants of God, but also it brings to passe in great sinners, that their hearts be purged from the contagion of sin. For being hereby admonished, they doe lift vp their heads from the bed of sin, & being moreouer assisted with diuine light, they doe consider themselues to bee in the sight of God, who is iudge both of quick & dead, who being present, doth see as often as they offend: hereupon being stricken with shame and horror, they dare not any more commit wickednesse, but wonder at their former blindnesse, that so rashly and boldly, as if no God or Iudge had seene them, they ran headlong into all euill.

It is storied of that infamous Harlot, *Thais*, to whom when *Paphnutius* a holy man came into a secret and solitary place, that she said vnto him, *Heere can I not be seene but of God onely, or of the Diuel.* To whom *Paphnutius* answered,

ſwered, *Go too then, if God ſee thee with moſt pure eyes, with what forehead dareſt thou ſin in his ſight?* Forthwith, ſaith the ſtory, the beame of heauenly light cleared her minde: wherupon ſhe began with great ſhame, yea, with capital hatred, to deteſt her former wicked life: inſomuch that in the midſt of the City of *Alexandria*, ſhe burnt all thoſe things which ſhe had gathered together by her ſinfull trade and vicious courſe of life, and betook her ſelfe vnto a ſtraite and penitent manner of liuing, ſequeſtring her ſelfe from the world for the ſpace of three yeeres, vntill ſhe dyed.

The ſame hapned to another by the meanes of holy *Ephrem*, who comming to a ſinfull woman, asked her, if ſhe durſt commit her wonted ſins in the midſt of the City Edeſſa? who anſwered, *I dare not: for ſhame doth forbid mee to commit theſe things in in the ſight of men.* To whom *Ephrem*

phrem ſaid: *Know this, that though thou commiteſt euill in the moſt ſecret place, and remote from the eyes of men, yet thou art ſeene of God, who is euery where preſent: if therefore ſhame do deterre thee from ſinning, and the feare of men, much more ſhould the feare of God do the ſame, which doth puniſh the ſhameleſſe ſinnes with the paines of hell.* Which admonition did ſo terrifie her with ſorrow for her ſin, that forthwith ſhe took her ſelfe to a penitent courſe of life.

Theſe are the excellet effects of the diuine preſence: when a man doth ſet the ſame ſeriouſly before his eyes: for with what coũtenance dare he commit ſo foule an act, as ſome ſin is before God? conſidering how infinitely he hateth ſin and puniſheth wickednesſes with great ſeuerity, which will not leaue ſinne vnpuniſhed, either in this life, or in the life to come? S. *Auſten* conſidering this ſaith: *Lord, when I call to minde,*

that

that thou obſerueſt my waies, and beſt a watch ouer me day & night: and ſpyeſt out all my ſteps, as if forgetful of al thy other creatures, thou dideſt only marke me: I am ſodainly confounded with feare and ſhame, becauſe there is a great neceſſity laid vpon me of liuing vprightly & well, becauſe we do all things in the ſight of a Iudge that ſeeth al things. Hitherto S. *Auſten:* whereby we vnderſtand how great force a conſideration of the diuine preſence hath, to make vs beware of ſinne.

CHAP. LXXVI.

How by the contemplation of the diuine preſence: temptations may be ouercome, and perſeuerance in vertue attained.

THe contemplation of the Diuine preſence, doth not only make vs, that wee repent of ſins committed, but alſo that we fall not into them againe: for

while wee place God as beholding him alwaies preſent, and lift vp our heart vnto him, there is ſtirred vp in our mindes, a certaine deſire of vanquiſhing our ghoſtly enemies. Neither is the diuine aide & aſſiſtance hereunto wanting: wicked Elders inſulted ouer *Suſanna*, that chaſte & innocent woman, threatning her death, vnleſſe ſhe conſented vnto their ſinfull deſires: let vs ſee by what way or meane ſhee reſiſted this temptation, to wit, ſhe conſidered that ſhe ſtood in the ſight of God, whom ſhee ſo placed before her eyes, that raiſing vp her minde againſt temptation, ſhe choſe rather to looſe the reputation of her family, then to conſent to ſinne, for thus ſhee anſwered, *I am in a great ſtraite, if I do this thing, death is preſent: if I do it not, I cannot eſcape your hands: it is better for me not doing it, to fall into your hands, then to ſinne in the ſight of the Lord.* O worthy

worthy saying, and worthy to be vsed in euery temptation of the diuel, and the world. *I will rather endure death, then sin in the sight of God.*

The valiant Souldier, when in warlike conflict hee considereth the eyes of the Emperor or captaine to be vpon him, he fighteth more couragiously: for he knoweth that it is in the power of the Emperor or Captaine after the victorie obtained, to distribute the spoiles, and reward the well deseruing. What should not the Souldier of Christ do in his daily Combate with the Diuell, the World, and the flesh, seeing the eyes of the diuine Maiesty cast vpon him, remembring the eternall rewards, while he knoweth, that in the very conflict, diuine assistance will not faile him?

The verity of this daily experience doth confirme: for, if it happen, that some seruant of God (occasion being offered of

wrath and anger) to be vnmindfull of the diuine God-head, neither ordinarily to lift vp his heart to God, wee see that hee doth easily slippe, or fall into words of impatiencie, or at least to haue some peruerse cogitations in his minde: but if hee haue his heart erected to God, and referre all his pious desires to him, he is soone at quiet, neither doth his minde giue place to turbulent perturbations.

Palladius visiting his friend *Diocles*, amongst other documents receiued from him, being a holy man, this was one: *A man* (saith he) *without the contemplation of the diuine presence, is either a diuel or a beast: a beast, if hee giue place to the temptations of the flesh, and carnall delights: a diuel, if to wrath, arrogācy, & the like.* When *Palladius* asked him, by what meanes a man might haue his soule quiet, and alwaies fixed vpon God, he answered: *So often*

as

as the minde is occupied in any godly cogitations which doth direct to God, then it is fixed with God: but when it forgetteth God, then it becomes either a diuel or a beast. This hee vnderstood to bee done not only when a man falleth into any great or capitall sin, but also into some lighter sins, whereby he is made like either a diuel or a beast. Wherefore the seruant of God may in no case neglect at any time the diuine presence, especially whē occasions are offered of wrath, impatiency, pride, vnlawfull desires, and such others. He may not (I say) at any time neglect with watchfulnes, to lift vp his minde to God, to craue by prayer his daily assistance.

CHAP. LXXVII.

How by this exercise of the diuine presence, stability of heart, the perfection of vertues, and outward cleannesse are attained.

AMongst those excellent good things which are got by this holy exercise, stability of heart is numbered to be one: for first of all it is manifest, that man was created for this end; that euen in this life hee should bee firmely ioyned vnto God by contemplation & loue, and in the other heauenly life by cleare vision. Now, after that he hath separated himselfe from God by sin, and hath turned vnto the creatures, beginning to seeke rest in them, (although that he had neuer found that he was made for them) or that any desire of them could satisfie him: hence it is, that his cogitations and desires doe transport him some-

ſometimes this way, and ſometimes that way, and ſo he falleth into great inſtability of heart: which the Prophet *Ieremy* bewailed in this manner, in his *Lament. Ieruſalem hath ſinned a ſin, therefore ſhe is made vnſtable, erring from one place to another.*

And ſurely the Soule vexed with diuers deſires of earthly things, is much troubled: hereof comes the diuiſions of the heart: for ſo many diuiſions there are, as thoughts and ſtudies to which it diuerteth. Now, in diuiſion things are deſtroyed and conſumed, according to that of the Prophet, Hoſ. 10. *Their heart is diuided, therefore they ſhall periſh.*

Into this wofull eſtate do they chiefly fall, which commit any capital ſinne, for they are pulled from the loue of God, and are in ſoule dead by the death of ſin, into which they fall, that are too much addicted to the loue of earthly things. Now theſe euils

can by no more effectuall Antidote or preseruatiue against euil be turned away, then by the holy exercise of the diuine presẽce. For when as our minde doth often eleuate her cogitations and desires to God, conuersing with him, & entring (as it were) a familiarity, by little and little it is setled and confirmed: for that it is drawne from things subiect to instability, and vnited vnto him who is not subiect to any shadow of change. When the Ship in the Sea is tossed hither & thither there is great danger, that it dash not against a rock, the safest way is to cast some strong anker: so when the mind of man in the oceã of this world is tossed with diuers and dangerous thoughts the safest and surest way is to apply it and fasten it to the anker of the diuine presence, that it may come to stability, and that constancie which is acceptable to God. Wherefore that spoken

by

by the Wiſeman, doth well befit the ſeruant of God, Ecc. 27. *The godly man continueth in his wiſedome, as the Sun, but the foole is changed as the Moone.*

Now this remembrance of God or diuine preſence, doth not only compoſe and order the inward man, but alſo the outward. For as the ſeruant of ſome great perſonage is by no meanes better contained within the liſts and limits of dutie, or moued to carry himſelf ſoberly, then if he vnderſtand he is beheld of his Lord, & diligently obſerued in his actions: ſo the ſeruant of God is by no meanes more effectually retained within the actions of pietie, then if he remember that hee is alwaies cõuerſant in the ſight of God as the ſtars of heauen in the preſence of the Sunne, from whom they receiue their light. Wherefore the Wiſeman ſaid well, Eccleſ. 14. *Bleſſed is the man that continueth in wiſedome, and*

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thinketh of the beholding of God.

CHAP. LXXVIII.

How this exercise of the diuine presence doth bring spirituall comfort.

FOr the continuance of the race of a spirituall life, spirituall Ioy, is a matter of no small moment which is felt of the seruants of God, and had in price. This truely wholesome and spirituall good is principally procured & kept by the exercise of the diuine presence. For euen as hee which attempteth any great and dangerous enterprize, is marueilously refreshed if any obiect or sight bee offered whereby hee may bee deliuered from his danger: or if he chance to see some good friend whom he hath not seen for many yeeres, is wonderfully comforted: so the soule of the seruant of GOD, when it considereth with how many

many dangers it is compaſſed, when it once turneth the eyes of the minde to GOD, who is endowed with goodneſſe, and readie to giue helpe, is marueilouſly comforted and refreſhed.

King *Ioſias*, becauſe hee promoted the diuine worſhip, and beſtowed many benefits vpon the people of God, hee hath left behinde him a ioyfull remembrance of his name, *The remembrance of Ioſias* (ſaith *Eccleſiaſticus*) *is like a ſweet oyntment*. S. *Bernard*, confeſſeth of himſelfe, that ſo ſoone as he entred a religious courſe of life, hee much reioyced in the preſence of heauenly minded men. If the ſight and memory of a iuſt man be ioyfull, what ſhall the remembrance of God be? Nay, what ſhall his preſence be, in whom wee may behold infinite beauty, and other perfections? *Iudas Machabeus* entring into a warlike attempt, was wonder-

wonderfully comforted by the presence of God, whom he was perswaded to be present to assist him: these are the fruits of this holy exercise. Therefore, let the seruant of God endeuour this exercise at euery time and place: and so often as he waketh in the night, let him forthwith lift vp the eyes of his mind, to behold the diuine maiesty present: let him do the same when he riseth early out of his bed, if hee passe through publike waies, casting his eyes modestly vnto the ground, let him raise vp his spirituall eyes to God: when hee hath conference with men, or is conuersant in affaires, let him fasten one eye of consideration vpon his affaires now in hand, and let him lift vp the other to God, requiring his helpe.

If he be fallen into some grieuous disease, so that hee cannot performe his accustomed taske of deuotion, let him not be grieued

ued, but in ſtead thereof, let him lift vp his heart to God, inuocating him, and laying before him his deſires, and with this onely labour let him be content & quiet, for by ſo doing, he ſhal ſupply other duties. Thus did the Prophet *Dauid*: *Thy Name (O Lord) and remembrance is in the deſire of my ſoule: my ſoule hath longed for thee in the night ſeaſon, and with my ſpirit haue I early awaked vnto thee.*

CHAP. LXXIX.

By what meanes this gift of hauing God preſent in our actions is to bee had.

HItherto we haue conſidered the excellent fruits of this diuine exerciſe, now it remaines, that we know the meanes how this may bee attained: of the which, the firſt is that wee craue the ſame of God, of whom commeth euery good & perfect gift. For as from Chriſt our Sauiour all

all other helpes vnto ſaluation doe proceed and come: ſo this, beſeeching him humbly by his infinite mercy, and merits of his paſſion, that we may alwayes remember him, & haue our hearts lifted vp vnto him, and there is no doubt but hee will grant our requeſts, if with aſſured faith and liuely deſire we aske this of him.

Another meane to haue God preſent, may be, if wee vſe ſome ſignes: by the ſight whereof, we may bee brought to remember God: as the placing of ſome ſentence in that part of the houſe, wherin we are moſt conuerſant, as thus: *Sinne not, becauſe God ſeeth thee.* Or that of the Wiſeman: *The eyes of the Lord are in euery place, beholding the good and euill:* Or that of *Dauid, I had euer God in my ſight:* Or that of *Tobie* to his Sonne: *All the dayes of thy life, haue God in thy minde.* By this, or any other meane to ſtirre vp the remembrance of the Diuine

uine preſence, it is helpful to our dulneſſe: and ſo much briefely of the firſt meane putting vs in minde of the diuine preſence.

The ſecond is, a daily and particular examination of our conſciences, whether or no wee ſet God preſent in our actions: this examination is often to bee had, wherein we require of our conſcience euery euening whether we haue God preſent in our actions all the day: if wee haue ſo done, let vs giue him thankes, for it is his gift and goodneſſe, and let vs beſeech him to continne the ſame: if it bee otherwiſe, let vs bee ſorrowfull, and purpoſe to amend.

A third meane is, to make this a matter of great care: for as hee which hath a purpoſe to build a houſe, is full of thoughts, how to bring it to paſſe: the very care thereof takes away both his ſleepe and meat: the ſame is often done about the education of chil-

children. No otherwaies falleth it out with him that is carefull to ſet God euer preſent before the eyes of his minde.

The fourth meane, and that which is aboue all, to help to attaine this holy exerciſe of the preſence of God, is the true loue of God: which when it hath taken root in the heart of the ſeruant of God, it by and by ſtirres him vp to direct his mind to God.

For this is the nature of Loue, to tranſport it ſelf into the thing that is loued, whereby it may be vnited with it, and be made one with it. Hence it commeth to paſſe, that euermore we remember the thing we loue, we thinke of it, we deſire it, and doe gladly receiue it according to that of our Sauiour, *Where thy treaſure is, there is thy heart alſo.* From hence it commeth, that all the difficulty of this exerciſe is in the beginning, vntill the ſoule come vnto this great loue of God: for

as

as ſoone as loue doth poſſeſſe the heart, there is nothing more pleaſant then the preſence of God.

CHAP. LXXX.

How this exerciſe, and all other good and godly actions, ought not to be deferred.

FIrſt, for that time is a thing moſt precious.

Secondly, for that man is not Lord of the time, and it is therefore granted him of God, to diſpoſe well of it.

Thirdly, for that God doeth take time from them that doe neglect it.

Fourthly, for that wee ought to labour in this and other holy exerciſes while we haue time.

Fiftly, how wee may proceed to redeeme the time.

Of the firſt of theſe we are to conſider firſt of all, that time is precious by that of the Angel in the 10. of the *Reuelation, Time ſhal be*

be no more: meaning a precious opportunitie of prouiding for an eſtate to come: which alſo ſheweth, that God vouchſafeth vs a great grace, in granting vs this time. King *Dauid* was euer in feare of making loſſe of time, in that he ſaid, *Mine eyes preuent the night watches, Ariſe, ariſe quickely* (ſaith S. *Bernard*) *O Chriſtian, be aſhamed that the Sunne ſhould preuent thee.* The holy men of God knowing how precious time was, and of ſuch value that it could not bee valued, did euer frugallie ſpend the ſame. O (ſaith *Bernard*) *what is more deare, more to be loued, more profitable then time? nothing more worthy, and yet nothing more contemptible.*

The dayes of ſaluation paſſe away, no man perceiuing it: they fly away without hope of returne. I beſeech you brethren contemne not the time, or little houre which GOD hath giuen you. To prepare euerlaſting glorie

rie is precious, that is precious, a little whereof is worth great treasure: of this nature is time.

Of the second, that man is Lord of the time, and that it is therefore granted him of God to dispose wel of it. Concerning earthly possessions, we canot cal them properly ours, according to that of the Apostle, *Gal. 6. Dum tempus habemus*, while we haue time. Now we are withall to consider, that this *Momentum temporis*, for it is but a moment, compared to eternitie, that it is (I say) *Momentum magni momenti*, a moment of great moment, granted vs not to be wasted in vaine, much lesse in sinful delights. A man ought not to cast his temporall goods into the sea, but to spend them in all good and godly vses, answerable to that of the fore-named Apostle, proceeding in this manner, *While we haue time let vs do good.*

The Prophet *Dauid* saith, *Dum hodie appellatur*, while it is called to

to day, *Psal.* 95. In the Gospel, the kingdome of heauen is compared to certaine, which receiue their Masters Treasure vpon an account, & to occupy it vntill his comming. The time (saith S. *Hierom*) *which is bestowed vpon vnprofitable or idle delights, is lost, and doth perish as if it neuer had been.* It is reported of *Vespasian*, that whē he had passed a day without benefiting others, that hee would say to his friends, *Friends, I haue lost a day.* Wherefore, seeing that time is granted vs to dispose wel of our future condition, let not any houre passe without fruit.

Of the third, to call to mind, how God will take time from them that do neglect it, we haue a manifest warrant by that in the third of the *Reuelation*. *If thou watch not, I will come vpon thee as a thiefe*: where God exhorteth, first to watch: secōdly, he threatneth surprising of them that are slothfull, and spoiling them of

of that which ought to be most precious, to wit, Time: for time is (as it were) treasure in the house of a sinner, which treasure, if wee well conserue, wee may make an happy merchandize for the world to come: and is also likened to the bird, that at euery flight loseth a feather.

Of the fourth we may consider how we ought to labour in this, & other holy exercises while we haue time. *What soeuer thy hand is able to do* (saith the Wiseman) *do it instantly.* *Ioseph* in the seuen yeares of plenty, prouided for the yeares of dearth. *Noah* built an Arke, while the weather was faire: the wise Virgins prouided oile before market was done.

Of the fift, we are last of all to cõsider, how we may proceed to redeeme the time: Time is said to be captiue, when we vse it contrarie to the minde of the giuer: but it is redeemed or set at libertie, when wee vse it to fulfill his will,

will, and keepe his Commandements. The meane of redeeming the time is laid down by that of the Apostle, *Rom. 6.* As men haue giuen their members seruants to vnrighteousnes, so let them giue them to be seruants of righteousnesse: of euill, let them become good: of cruell, gentle: of negligent, watchfull: in a word, to spend the rest of their liues as that they may be pure and holy, that so at the last they may attain euerlasting glory, which God grant for Christs sake. *Amen.*

A briefe forme of commending ones selfe to God.

INto the hands of thine ineffable mercy, O Lord I cõmend my soule, my body, my senses, my speech, my counsell, my wit, my thoughts, my workes, and deeds: all the necessities of my soule and body, my comming in, my going forth, my faith, and conuersation, my course, and end of

of my life, the day and houre of my departure, my death, my reſt, and reſurrection with thy Saints and Elect for euer. *Amen.*

Lord grant mee an hatred of euils paſſed, a contempt of ſinfull delights preſent, a deſire of true delights for the time to come: grant me alſo I beſeech thee the remouing of occaſions of euill, the ſoundneſſe of affection to refuſe, and power to reſiſt that my ghoſtly enemy, that he neuer ſay, I haue preuailed againſt him.

OMnipotent and O mercifull God, which diddeſt adde to the life of King *Ezechiah* fifteene yeares, when hee prayed vnto thee weeping: grant me thy vnworthy ſeruant ſo much ſpace before the day of my death, that I may bewaile all my ſinnes, and by thy grace attaine remiſſion of them by Ieſus Chriſt our Lord, *Amen.*

Sit Laus Deo.

FINIS.

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I in the name of god
amen

Robins
her boose
1661

Gerrd Bowles

Thomas
Bowles his
Boock 1702